The Congregational Quarterly

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The Congregational Quarterly

EDITORIAL

ANYTHING written on 24th May, 1945, between the end of the war in Europe and the General Election in Britain must be flat, and may be stale and unprofitable into the bargain. The suddenness of the German collapse, the result of cumulative pressure from all sides and from above, meant the saving of many lives and of much suffering, and it was greeted with glad and sober thanksgiving. May the end in Japan come with equal speed! So crowded with events has the quarter been that it is impossible to comment on them with anything approaching adequacy—the death of President Roosevelt, the San Francisco Conference, the disputes between the United Nations about Poland, the attempt of the Yugoslavs to force the issue in Trieste, the coming General Elections in Canada and at home, these are but some of the major items to which attention should be drawn.

Already we see the demands which will be made on the world's statesmanship, and wonder whether the nations will be able to find the wisdom, patience, and tolerance needed for the establishment of a peace which will give promise of permanence. To feed the starving masses; to see that the oppressed go free and that new oppressions (even in the name of freedom) do not begin; to prevent civil war in almost every country in Europe; to keep the U.S.S.R., the U.S.A., and the British Commonwealth in co-operation: all these and many other problems entwine to present mankind with the most intricate knot it has yet had to untie. Not merely the humility which springs from religion and from the acute consciousness of past failures, but a survey of the personnel responsible for affairs throughout the world makes us cry, "Who is sufficient for these things?"

* * *

IN this country we certainly started the post-war world with characteristic muddle. Could any more fantastically silly method of announcing V-day have been found had men tried their best? The effort seemed to be to cause the greatest confusion and dislocation to as many people as possible. Why a week's notice should not have been given and the people told that by that time Europe would have been so far cleared up as to justify holidays and rejoicing does not appear. The sobriety of the celebrations is in itself sufficient to rebut the charge that the masses would have

kicked over the traces and downed tools had the announcement been delayed. Blunders such as these, if they do not cause despair, do make us wonder if there is anybody, in the offices where decisions are made, with familiarity with the workaday world. Judging from a journey into London on the morning of V-day, thousands of working women—the people who most of all deserved a holiday—had to spend hours standing in queues.

* * *

David Lloyd George contributed to the first issue of the *Congregational Quarterly*, and his departure should not pass without some mention. He was Prime Minister when he promised to write, but when his contribution appeared his Coalition had tumbled to pieces, and his great gifts went henceforth unused. He fittingly sleeps with his fathers in the land he loved, and we shall prefer to think of him, not as he was in the last days, or even as a dynamic war-leader, but in those early years when his passion for his country, for Nonconformity, and for freedom made him the fiery and eloquent champion of all who were in any way oppressed. It is fascinating to speculate what history will say about David Lloyd George and Franklin Delano Roosevelt.

Here are the first and last paragraphs of what Mr. Lloyd George wrote nearly 23 years ago. They have not ceased to be relevant:

> You have asked me to write . . . on the greatest need of the world—Peace . . .
>
> The husbandman finds the best soil on the rim of a burnt-out volcano; so the devastated area of Europe ought to be a rich site for the Garden of Peace. While the havoc, the conflagration, and the squalor of war are fresh in the mind we must dig and trench, for, if we delay, another generation is arising which has not passed through the Valley of the Shadow of Death, which will forget the terrors of war, and be lured by all the tinsel of its romance. The men who have fought and suffered must build now with all the energy they can command. This is the greatest contribution that any age can make to the history of humanity. If we delay now, the victory of Peace will be for ever deferred and civilization itself will be utterly overthrown.

* * *

In Dr. H. Wheeler Robinson this journal has lost one of its most faithful friends, and one of its most competent reviewers. The appreciation of Dr. Garvie printed within was undertaken by him on the eve of entering a nursing home when already very ill, and one of the last things he did was to correct the proof. In him Biblical theology has lost one of its ablest exponents and the Free Churches one of their most convinced and persuasive representatives. There comes to mind a service conducted by him in a little Baptist Chapel with only a handful of people in the congregation,

a service which was all divine worship ought to be: in it, as in his reviewing and all else he did, Wheeler Robinson gave the best of himself. Many will use of him the words with which he concludes his tribute to Garvie:

> The memory . . . , like the living knowledge of him, will remain for me as a means of grace, for he helped to make God more real to me. He was a *good* man.

Since the above words were written news has arrived of the death of the *doyen* of American Congregational theologians, John Wright Buckham, for so many years a Professor at the Pacific School of Religion, Berkeley, California. Buckham was a convinced and unrepentant liberal in the succession of Washington Gladden and George A. Gordon, and in many books expounded the philosophy of "personalism". A great teacher, he won the affection and respect of many generations of students, for his learning was enshrined in a personality attractive and winsome. It was our privilege to have many talks and walks with him—a day in the Muir Woods will never be forgotten—and we can best describe him for older English readers as a combination of Arnold Thomas and W. R. Sorley. Buckham was a reader of this journal from its first number, and he often contributed to its pages. Congregationalism is the poorer for his loss.

* * *

If fifty years ago Christians too easily shared with others the belief in automatic progress to a far-off—and maybe not so far-off—divine event, the pendulum has certainly swung too violently in the opposite direction. Two devastating wars within a generation, the revelation of the appalling cruelties of which men are capable, the superstition of so-called civilized people, the selfishness of an acquisitive society, the stupidity of the masses, and the sloth and intolerance of Christians—all these have driven home the evil in men's hearts and the sinfulness of sin, and made everybody realize how far are the cities of the world from being the City of God. Thus from the pulpits has sounded the note of human depravity, and man's powerlessness to save himself: theologians and evangelists have vied with each other in discovering new ways by which the reality of sin and the need of salvation could be brought home. So much has this been the case that the black cloud of man's sin has been allowed to obscure the Sun of righteousness; it has been forgotten that where sin abounded, grace may much more abound. That man, despite his sin, is a child of God, has disappeared from view; that Jesus, Who knew what was in man, thought him worth saving, yes, worth dying for, has been pushed into the background; and "The Kingdom of God is within you" has become a suspect phrase, and not only among the exegetes.

Apart from all this, how few of the critics of the idea of pro-

gress ever take the trouble to prove their point, even if they have the qualifications to make a survey. By whatever ethical, moral, or spiritual standards we employ, will it not be found that, *taking the world over*, men are in 1945 at a higher level than in any previous century? Even the trough of the present wave is higher than the crest of those preceding it. Let the four freedoms be the standard. Do we not see progress since 1845? Even with starvation rampant over large areas, are not more people, the world over, free from want than ever before, are not more free from fear? Children up chimneys, women down mines, slavery still the rule in many parts of the world, "buy in the cheapest market, sell in the dearest" accepted by Christians as sound and irrefutable, education the birthright of an infinitesimal proportion of the world's population—such was life a century ago. 1745, 1645—any other '45—was the world nearer righteousness and justice than today, were the rights of individual personality—men, women, and children—ever so generally recognized as today?

One amazing—and amusing—illustration—of the ability of men to keep their thoughts in distinct compartments is to be seen in the attitude of missionary enthusiasts who wish to be fashionable—or to be accounted theologians! On Sunday they may be heard denouncing the idea of progress and painting in darkest colours the sinfulness of men; on Monday they will laud the heroism of missionaries and magnify their achievements, and for the rest of the week point to the "Younger Churches", show what they have already done in India and China, and emphasize the leadership they are already equipped to give to the Church and the world. The next Sunday will be devoted to an outcry about "our unhappy divisions", and the days that follow spent in praising the International Missionary Council and the World Council of Churches! Their Sunday is as much divorced from the rest of the week as that of the deacon of the Manchester School, hard as nails in business, but at church in tall hat every Sunday. Verily, men are fearfully and wonderfully made—quick to pick up and patter the theological jargon of the hour even while searching the ancient liturgies for language beautiful enough to be read.

* * *

CANON MAJOR has maintained the standard of the *Modern Churchman* at a high level, and we could wish that it had more readers in both the Anglican and the Free Churches. In the March issue he himself was responsible for an article on "Problems of Church Authority and Church Discipline", from which we take these sentences:

> The late Dr. Temple said on one occasion, "The bishops are organs of the Holy Ghost or they are nothing". This is true of all the members of the Christian Church; and the gift

of the Holy Spirit needs no human mediation to descend into hearts open and desirous of receiving the Divine gift—whether the hearts be the hearts of Popes and Primates or the hearts of the humblest laymen and laywomen. Without the possession of this Holy Spirit there can be no effective Church unity, no effective Church order, no effective Church life. . . .

Archbishop Benson declared that a weakness of the Church of England ministry was that in so many cases the clergy possessing the *exousia* (administrative authority) did not possess the *dunamis* (moral and spiritual force), while so many of the clergy possessing the *dunamis* (moral and spiritual force) did not possess the *exousia* (administrative authority). . . .

Prophetic utterances, claiming the authority of Christ as their justification, have been a constant cause of difficulty to Church authorities from the earliest times. St. Paul himself found the Christian prophets in Corinth a menace to Church order and harmony, and that because the spirit of the prophets was not subject unto the prophets. This undisciplined spirit of the prophets led ultimately to the suppression of the order of prophets in the primitive Church. As the Church itself becomes increasingly the servant of the creative Spirit of Christ, so will it be the more ready to hear what the Spirit saith unto the Churches through the prophets. Those whom the Church needs most to lead and minister are not primarily either priests or prophets, but wise, holy and humble men of God; and where Church offices are occupied by such men problems of ecclesiastical authority and Church discipline will be solved in accordance with the Spirit and methods of Christ.

In the same issue is a searching examination of the theology of Mr. C. S. Lewis by Dr. E. L. Allen, which concludes thus:

> At any rate we know where we are in all this. Mr. Lewis has asked the question, "What is Christianity?" and has given it a definite answer. It is a body of doctrines to be received on authority, the authority ostensibly of our Lord, but in reality of tradition. That the New Testament came into existence because one arose in Palestine who challenged tradition and a few men were found who dared to follow Him—this is not mentioned. That Christianity goes back to the prophets of Israel, men who stood alone against their time and proclaimed the new truth—this again is not mentioned. That God is the living God, and that our task is to hear what He has to say to our day and generation, that God is not bound to the past but goes before us into the future—this surely was the faith of His greatest servants in the past and should be our faith to-day.

* * *

From our knowledge of Dr. L. E. Elliott-Binns's writings we should deduce that two of the "texts" prefixed to *The Story of the English Church* (S.P.C.K., 3s. 6d.) are a challenge to his fellow-Anglicans rather than a truculent defiance of other Christians. They

are Mr. A. L. Rowse's "There is no doubt that the right thing, in England, is to have been an Anglican", and Mr. T. S. Eliot's "If England is ever to be in any appreciable degree converted to Christianity, it can only be through the Church of England". Mr. Rowse's dictum need not detain us, for he has told us that the Anglican Church is the church he stays away from; but what are we to make of Mr. Eliot's? Probably England came nearest conversion during the Evangelical Revival, by men the Church of England cast out, and by methods she abhorred. And is there the least sign today that the Church of England—or any other denomination, for that matter—can alone win the millions of the land for Christ? Probably, of all the denominations the Anglican Church would have the smallest chance of success, for she is tied and bound by her past, by her ritual, and by her State connection as is no other. But when all Christians together are needed for a gigantic task, why make arrogant assertions of this kind? And why the British Council of Churches?

Dr. Elliott-Binns's gifts as a "popularizer" are well known, and he crowds a great deal into this little book. His affinities are also well known, and they are not concealed here. But whatever does he mean by the italicized words in:

> Among Lutherans, Presbyterians and, *strangest of all, among Congregationalists*, there has been a most remarkable awakening to the idea of the Universal Church.

There have been, we recognize, periods when Congregationalists have denounced Popery and all its works, including the "rags of Popery" retained in other Churches, but when the Church of England was still steadfastly insisting on narrow conceptions of the Church, Congregationalism proclaimed One Holy Catholic Church reaching back over the centuries and including Christ's people all over the world. The Anglican Communion in 1920 showed signs of awaking to the idea of the Universal Church, *i.e.*, approximating to the Congregational ideal. Since then, however, it has been overcome by drowsiness, at a time when it would be hard to find, even on its eccentric fringes, any Congregationalist who unchurches members of other Christian Communions.

* * *

MUCH of the news from South India about the discussions of the Scheme of Union is so coloured that we hesitate to pass it on to readers as giving a correct impression: propaganda is not limited to matters secular, and at the moment all the available information is from strong advocates of the Scheme. But the facts seem to be these. The Methodist Church accepted the Scheme some time ago. In January the General Council of the Church of India, Burma, and Ceylon by a majority of 78 per cent voted to permit the four South India dioceses to enter the Union (to the grave perturbation

of many in Convocation at home). Before the S.I.U.C. (Presbyterian and Congregationalist) can enter, 6 of its 8 Councils must be in favour. Prior to the Assembly last September, 5 of the 8 had so declared themselves, two of them with queries now satisfactorily answered; Travancore is said to have been ready to accept the Scheme, provided certain changes were made; Telugu and North Tamil were against. The Joint Committee of the S.I.U.C. has now stated that the Assembly's requests have been "substantially met", and that the Scheme should be accepted. The final decision will therefore be made by the S.I.U.C. at this year's Assembly.

* * *

STRANGE as it may seem to those who have never been there, we believe in America. There is little that America's critics can tell us about her failings with which we are unfamiliar; and yet we have abounding confidence in her. America's exuberances are those of youth—but time is on the side of youth. If it were necessary to choose between the type of religion represented by the American Churches and that represented by the Greek and Roman Churches, we should vote for the West every time. Thoughts like these came to us as we read Miss Elizabeth Jackson's *The Faith and Fire Within Us* (Univ. of Minnesota Press, $2.00; Oxford Press, 18s. 6d.—is the exchange as bad as all that?), which she calls "An American Credo". Miss Jackson, who teaches English in the University of Minnesota, takes the ideals which underlie American life, provides a dozen or more relevant quotations, and then discusses them in a fresh [no, that means something else in the States] refreshing and even stirring manner. Education, Courage, Anger, Liberty are among the number—and as we read we said again, "We believe in these people". We were interested to see so much Emerson, and perhaps Emerson provides the key to our belief in those who hold the American credo:

> Meek young men grow up in libraries, believing it their duty to accept the views which Cicero, which Locke, which Bacon, have given; forgetful that Cicero, Locke, and Bacon were only young men in libraries when they wrote these books.

* * *

IT is to be regretted that when the L.M.S. is "New Advancing" all over the place the Rev. Norman Goodall's History of the Society during the last fifty years is not ready. Meanwhile the Rev. Cecil Northcott fills the gap and surveys the previous century in *Glorious Company* (Livingstone Press, 5s.). It is a stupendous task, and we are inclined to think that as there is no "Church" between the One Holy Catholic Church and the local church, so no *genre* is possible between the full-dress official history and the episodic treatment of thrilling events. Mr. Northcott's brave attempt falls between two stools. Maps are necessary, but they

must be better maps than these; charts of growth are necessary, but in so small a book they cannot be provided; illustrations are necessary, but here they concern only one side of the Society's multifarious work (apart from the frontispiece, which might illustrate anything). Of more importance is Mr. Northcott's concern to make the Society's history fit the particular theological outlook which happens to dominate his own mind, a thoroughly uncharacteristic L.M.S. attiude. Frankly, we cannot believe that it was not until they untied the wrappings of a communion service that Robert Moffat and his wife "knew that the hour for the Church in Bechuanaland had come". The "glorious Gospel of the blessed God" is something bigger and broader than that, and it is represented by the communion service described by Kendall Gale's visitor in 1931 (p. 102). All this, of course, does not mean that there are not moving pages in Mr. Northcott's outline. The Society has a history that should still thrill people young and old, and Mr. Northcott transfers it to some of his pages. But a page a year was asking him to do the impossible! Had the revised edition of Mr. Ernest H. Jeffs's *The Doctor Abroad* (Livingstone Press, 2s.), first printed in 1934, been bound up with his outline, it would have eased his burden and, especially with its illustrations, given readers a more complete picture.

An example of the way in which localities can handle the Triple Jubilee is to be found in Dr. A. H. Driver's admirable sketch, *The London Missionary Society and the West Midlands* (Carrs Lane Bookstall, 6d.), which not only contains a summary of the contribution made by Warwickshire, N. Worcs., and S. Staffs. to L.M.S. history and a list of missionaries from the West Midlands, but also a Litany of Commemoration and a provisional programme of the local Triple Jubilee celebrations. Teachers will find Miss Elsie H. Spriggs's *Four Lessons on the L.M.S.* (Livingstone Press, 1s.) very useful.

* * *

THE Victory celebrations played havoc with the May Meetings, and few of the important matters for consideration received the attention they deserved. It becomes increasingly clear that the Assembly as we have known it in war-time does not and cannot focus the attention of the churches on matters central to their life and work. Soon, no doubt, there will be heard the plea for the resumption of autumn Assemblies. We hope this will be resisted if it means the duplication of the type of Assembly held each May. What is needed is a Conference, lasting some ten days and held, say, every five years, where the denomination can discuss its policy, relate its history, principles, and tradition to the world of today and tomorrow, and survey the whole field of religious life and thought as they relate to its witness.

THE attention of Congregationalists is to be drawn—and not before the time—to the condition of rural Congregationalism. The village church has suffered with the rest of the churches by the recession from organized religion, and it has its own problems, as an article in our pages recently showed. Here is one illustration of the situation from the pen of one intimately acquainted with it:

> In N. Bucks. there is a rough triangle; from A (Bicester) to B (Winslow), 12 miles; from A to C (Brill), 13 miles; and from B to C, 13 miles. In this triangle there are 14 small churches with no minister. In eight of the villages there is no other Free Church. Groups of six churches and of three have been without ministers for nearly three years. One minister at D (Buckingham) is near the triangle and can easily get to A and B, and has been called on for funerals. But he has no car and cannot easily get to the other places. The only minister with a car is ten miles from the triangle; he has some contact but is not able to do much. At one point in this triangle there is a probability of considerable development after the war.

How shall such situations be met? The shortage of ministers, the difficulty of securing houses when ministers are obtainable and of means of transport when houses have been secured—these are but additional aspects of the problem. Keen and consecrated young men with motor-cycles willing to rough it—and postpone marriage for a year or two—will the Colleges provide any such?

* * *

THE coming of peace will relieve many ministers from Civil Defence and other war-time duties, and also release buildings used for military and civil defence purposes. The two things together mean that there will be diminution in income at a time when demands for ministerial support are increased. Are the churches of all denominations prepared to meet this new situation, of which they should have long been forewarned? And are they ready and equipped to use to the full their released buildings? Have they examined new opportunities for work under the Education Act and surveyed all the possibilities arising therefrom? The next decade will be critical in the history of many churches. Brains, co-operation, and the willingness to experiment will all be needed if they are to flourish, or even survive.

* * *

HOW many Young People's organizations have the Churches known since this century began? Most of them served their day and ceased to be, and in some cases the day was short and the service small. At a ministers' meeting recently it was interesting to find unanimous testimony—vicarious in one case, for a young man spoke for his father—to the decisive part the Christian Endeavour Movement had played in the speakers' lives. It has been the fashion in some quarters to depreciate the work of the Movement,

and to dwell on the weaker aspects of its methods, but has any other Young People's organization had comparable results?

* * *

In a recent issue of *Gateway*, the Drew University magazine, a writer tells of his nephew of 7 years, who came in disgruntled from Sunday School and refused to go again, saying, "I went there to hear about Jesus, and all they've done is to tell me about butterflies". This remark is as thought-provoking as that of the English child who was told he would understand some of the Bible stories when he grew older, "I understand them now, if only you wouldn't explain".

* * *

A correspondent writes: A pedestrian Academy has the portraits as its conspicuous feature, with the State portraits of the King and Queen, by Mr. Gerald Kelly, dominating all. Many of the exhibits are for the Nation's War Records, and many of the subjects in uniform. I am ungallant enough to think that on the whole the men are more handsome than the women are beautiful! And is it really necessary to "make-up" children before painting them? Mr. Simon Elwes's "General Smuts" grows on you as you look, Miss Sonia Mervyn's portraits of girls are very attractive. The President and Mr. George Belcher (a new R.A.) seem to have set out to show they could paint subjects other than horses and costers respectively. Almost the only humour is provided by Mr. C. Spencelayh, though Mr. A. Mason's optimist examining the menu has its points. Mr. F. W. Elwell's interiors are as good as ever, and Mr. Lamorna Birch's landscapes. Dame Laura Knight has some characteristic paintings. The architectural drawings should not be missed: they make us wonder what the cities of the future will look like: fancy a London, Liverpool, or Coventry consisting of the Shakespeare Memorial Library at Stratford-on-Avon multiplied a thousandfold.

* * *

Professor de Sola Pinto finds in Shakespeare's Jack Cade in *2 Henry VI* a precursor of Hitler:

> There shall be in England seven halfpenny loaves sold for a penny; the three-hooped pot shall have ten hoops; and I will make it felony to drink small beer . . . all shall eat and drink on my score; and I will apparel them all in one livery, that they may agree like brothers, and worship me their lord.

* * *

From the Chinese:

> Having read the inscriptions
> Upon the tombstones
> Of the great and little cemeteries,
> Wang Peng advised the Emperor
> To kill all the living and resurrect the dead.

It must be our approaching retirement from the editorial chair which led a reader to send on these lines on "The Life of an Editor", quoted from *The Guider*:

An Editor knocked at the Pearly Gate,
His face was scarred and old,
He stood before the man of Fate
For admission to the fold.

"What have you done", St. Peter asked,
"To gain admission here?"
"I've been an editor, sir", he said,
"For many and many a year".

The Pearly Gates swung open wide,
St. Peter touched the bell.
"Come in", he said, "and choose your harp,
You've had your share of Hell".

Hell or not, we have enjoyed the experience very much!

* * *

There is always hope for a man who can laugh at himself. And for a people. Do the Germans ever laugh at themselves? Have they during the last decade ever seen Hitler and Goebbels and Goering as others have seen them, and been able to laugh at them with Low, Strube, and Giles? (Low, by the way, introduces a selection of cartoons by the Russian, Boris Efimov—Alliance Press, 2s. 6d.) That the Jew can laugh at himself is made plain by *Jewish Humour* (Alliance Press, 1s. 3d.), compiled by Mr. H. C. Schnur, from which we take two examples:

A *shnorrer* (professional beggar) was accustomed to receive 20 gulden a month from Baron Rothschild. On calling on the first day of the month to collect his pension, he was handed 18 gulden, and told that the Baron, owing to heavy expenses caused by the marriage of his daughter, had cut down his gifts by ten per cent. "Very well", said the *shnorrer*. "But tell the Baron next time he has to marry off a daughter to do it on his own money, not mine".

The friend tried to console the old stockbroker who was dangerously ill, saying, "God will surely let you live to be 100". The old man replied, "Why should he wait till I reach par when he can have me at 87½?"

Another glimpse at the Jew may be seen in I. L. Peretz's *The Three Gifts* (Alliance Press, 9d.), a Yiddish classic the stage version of which was recently produced at the New Jewish Theatre in London.

* * *

How apt a description of our own times are words of Augustine in his *Confessions*, where he asks,

> What then have I to do with men that they should hear my Confessions, as if they could heal all mine infirmities? A race curious to know the lives of others, slothful to amend their own.

* * *

PICKED up from the *New Yorker*:

The other day the Jersey City Printing Company received a pathetic note from a man in Jacksonville. . . . Addressed merely to the street and number, it said:

> Several months ago I jotted down your address with the intention of writing you for some information. However, as I did not immediately write, I forgot what sort of business you are in, and have as yet been unable to remember what the information was I was so anxious to obtain. Would you kindly reply by sending me at least the name of your firm so that I can find out what I wanted?

* * *

A CORRESPONDENT suggests that we ask readers to put a date to this letter in a local paper:

Maintainers of Conventicles?

> In a report of a meeting held in Colchester, "Challenge to Congregationalist", we find the following statement: "Rev. R. H. Jack, replying on behalf of the Anglican Churches". It would interest me and others to know from what source, if any, Mr. Jack has derived his authority to speak on behalf of the Anglican Churches. Some time ago, a clergyman went to a cinema during Lent. He referred to the subject of the film in his sermon on the following Sunday. After the service the comment of one of the churchwardens was, "And what were you doing, going to the cinema during Lent?" And the comment of true Church of England people when they hear of Bishops and clergy attending certain meetings is, "And what were you doing, supporting 'maintainers of conventicles' "?

The source is the *Essex County Standard*, 20th April, 1945.

We must say we are not surprised, for many of these survivals exist. Not long ago a medical student of Free Church background, engaged to an Anglican girl, considered joining the Church of England and interviewed the Vicar. He was given Mowbray's *Plain Tract*, 227, to study, this being handed to candidates for Confirmation. In preparation for his confession the candidate is told to ask himself certain questions, including whether he has "gone to services in places set up in opposition to the Church of Christ in this country (chapels and Roman Catholic places of worship)".

* * *

A. E. GARVIE

By H. Wheeler Robinson, M.A., D.D.

Others must write of the great services rendered by Garvie in the ecclesiastical, ecumenical, and social realms in which he was an acknowledged leader. I can bear my witness to the man himself, as known in the intimate relations of colleagues. Those were unusually testing relations, for I was Principal of another College, whilst lecturer in Old Testament studies (with Professor Davies) and in Biblical Theology to the students of the three Colleges, Hackney, New, and Regent's Park. The outstanding impression made on me by Garvie was of justice animated by sympathy. He always tried to be fair to another's outlook and responsibilities. As I have looked back on those dozen years, I cannot recall anything unfair in his dealings with me or with the institution I represented. Of course, we sometimes differed in judgment, but there was no bitterness in those differences, spoken or suppressed. It was a joy to me that Garvie felt able to say exactly the same of his own retrospect. There could not have been happier personal relations between two men working together whilst holding independent positions. The credit for this must go largely to Garvie, since he and his Colleges were the hosts and we were the guests.

Garvie had a keen sense of humour and did not seem to resent the numerous anecdotes which his little eccentricities attracted. I remember telling him one of these, and how he said, with a characteristic chuckle, "Yes, they used to tell that one about Hugh Price Hughes". To be able to see the ridiculous side of the pomposities of students is a great help towards being just to them. But he was more than just, as I have suggested in mentioning his sympathy. He maintained a living sense of the pastoral relation towards them; their interests were his.

As to Garvie's qualities and characteristics as a theologian, all who study his numerous volumes can judge for themselves. There is no doubt that he could have attained a higher rank as an academic theologian had he not felt it to be his duty to serve the immediate interests of his fellow-ministers and others. His capacity for fresh research of a high quality is sufficiently shown by his book on Ritschl. This piece of work is perhaps the most original of his varied and extensive productions, and I remember expressing regret to him that he had not followed it up by more studies of the same kind. He answered this by saying that it was a sense of duty which blocked the way, and none who knew the man can doubt the truthfulness of this answer. As for his work in

general I should not venture to claim for it great originality, but it was extraordinarily competent and never superficial. Garvie was a very hard worker and inspired some at least of his students with the same virtue. The result was, from a man of such ability as his, that you could be sure he had covered the field in his treatment of a topic and that nothing of importance was likely to have been omitted. On the other hand, this competent extensivity, as we may call it, brought its own limitation; it left little space for the development of special points born of long and intensive thought. But I do not think that Garvie would have been a pathfinder in new theological enterprise under any conditions. His mind was of a different order, remarkably well-equipped to work on salient data comprehensively. Nor had he any of those epigrammatic gifts of style which so often secure the remembrance of a theologian. Garvie did great service in theology to his own day and generation by teaching and writing, and for this we ought to be very grateful. But in the long run I doubt whether his contribution through the printed page will be any more permanent than that of his teacher, Andrew Martin Fairbairn.

To a very marked degree I found myself in agreement with Garvie's general conclusions in theology. In our conversations we frequently discovered this. Perhaps one of the best proofs of this general agreement may be seen in the fact that the teaching of theology during those years in which we were colleagues could be divided as it was. He agreed wholeheartedly that I should take Biblical Theology, including the New Testament with the Old, whilst he himself began with the History of Dogma in the Christian Church. Such a division of the subject could hardly have been possible unless we had shared each other's method and outlook and had reached a certain objectivity in the study of theology. So far as I know no difficulty arose from this division of class-work. Garvie himself often commented on our general agreement.

But there is something of more vital and permanent importance than even the efficient administration of a College or the teaching of theology as a science. I think of the development and ultimate revelation of human personality in and through all the transient activities and relations of life. The memory of Garvie, like the living knowledge of him, will remain for me as a means of grace, for he helped to make God more real to me. He was a *good* man.

BEAUTY AND THE BEAST

By HELEN J. ROLLES, B.A., London Missionary Society, S. India.

"Do not consider me now as an elegant female . . . but as a rational creature". "You are uniformly charming!" cried he.

—*Pride and Prejudice.*

"Whaur has he got sic a knowledge of women? He riddled them . . . until I was ashamed o' being married".

"It's easy kent whaur he got his knowledge of women", Birse explained. "It's a' in the original Hebrew. You can howk ony mortal thing out o' the original Hebrew".

—*The Little Minister.*

The greatest clerks are not the wisest men.

—*Queen Elizabeth.*

THE General Assembly of the Church of Scotland is debating whether to remove the barrier of ineligibility of women to the eldership. To those of us who belong to Churches where there is no sex barrier to the eldership or the ministry—so far two ordained women have been appointed to the South India United Church—it comes as a shock to realize that in by far the greater part of the Christian Church such barriers still exist. The day is apparently far off when it will strike as jarring a note to read of a masculine gathering debating "woman's place in the Church" as it now would to read of Englishmen discussing "the place of the Scots in the Church". Since all Church members are the Church, whether women, Scots or Chinese, it ill becomes any section of the human race to decide the religious duties of any other section not *in statu pupillari*, and this description hardly applies to modern woman.

Would that the Church could take to heart in this respect the words of George Butler to Josephine Grey, his betrothed—words written, be it noted, in 1851, the heyday of Victorian wifely submissiveness:

> I should think it undue presumption in me to suggest anything to you in regard to your life and duties. He who has hitherto guided your steps will continue to do so.

Far from thinking it undue presumption to decide a woman's life and duties, a large section of the Christian Church seems loath to trust the leading of the Spirit in this particular group, and has erected such rigid barriers to keep women from ordination that it is amazing to some of us that women of intelligence and self-respect can still accept the teaching of such bodies.

It is both interesting and profitable to try to trace the origin of this prejudice against women in any kind of authority and

office, which crops up again and again in the history of the Church and indeed of the human race. It is a popular fallacy that the position of women is low in primitive peoples and rises in importance as one ascends the scale of "civilization", also that the position of women has automatically improved with the advent of the Christian Church. It is unfortunately true that the Church *as such* has frequently been one of the biggest stumbling-blocks in the advance of woman-kind in Europe. In pre-Christian civilizations we find women in positions of considerable authority. Under Hammurabi (2350 B.C.) they were judges, elders, and scribes along with the men. In Ancient Egypt there were female rulers who were at least equal, when not superior, to their husbands in status. Israel had prophetesses and at least one woman judge. In Homeric times women had dignity and freedom, as we see in the charming story of Nausica. By the time of Pericles—the so-called Golden Age of Greece—their position had deteriorated to that of domestic slaves and chattels. As Langdon-Davies says in his *Short History of Women*:

> When we think of the incredible galaxy of great names, Socrates, Plato, Sophocles, Æschylus, Euripides, Aristophanes, Pericles, Alcibiades, Themistocles, Demosthenes, Herodotus, Aristotle, Thucydides, Praxiteles, Xenophon, who lived and flourished within a very few years of one another . . . it is important to remember that those sons of women achieved their eminence at the cost not only of a horde of male slaves but of the enslavement of the whole female sex.

Not only was woman's freedom curtailed, but the presence of slaves deprived her of the occupations she had had in more primitive times, and she became "not even an overworked companion but an isolated reproductive organ".

In both the *Republic* and the *Timæus* Plato suggests that men and women should have the same occupations in peace and in war and both take their share in the government: but the only real protest against the degradation of women came from Euripides, who shocked public opinion by depicting women as personalities with character and feelings: in Prof. Gilbert Murray's words:

> To the average stupid Athenian it was probably rather wicked for a woman to have any character, wicked for her to wish to take part in public life, wicked for her to acquire learning or to doubt any part of the conventional religion . . . such a woman should not be spoken about; above all, should not be treated with understanding and sympathy.

Some of the second-century Christians seem to have shared this view: we find Tatian praying that "the immoral works of Euripides should perish from the earth".

The inevitable outcome of reducing woman to the status of

vegetables was the growth of a class of *hetairai*—women of intellect and wit who gathered brilliant circles of men around them. They were courtesans, but association with them was considered respectable, and they supplied an intellectual companionship that a cabbage, however chaste, can never give. Aspasia, the most famous of them, is said by Plato to have composed Pericles's "Funeral Speech". Did she, one wonders, write his description of the perfect woman with her tongue in her cheek . . . "not to show more weakness than is natural to her sex and not to be talked about for good or evil among men"?

In Roman times we find woman considerably freer, except in very early days when she was perpetually under the guardianship of a male relative or husband and was given a few compensating privileges because of her *imbecilitas*. Gradually, however, she gained more and more "personal and proprietary independence", until she became a really powerful figure, though she had never lacked character and influence. Read in Livy the story of the opposition to the *Lex Oppia* and the conversation to which it gave rise—a conversation which might have taken place in nineteenth-century England!

Cato said:

> If men had retained their rights and dignity within the family, the women would never have broken out publicly in this matter. If women had only a proper sense of shame they would know it was not becoming in them to take any interest in the passing or annulling of laws. But now we allow them to take part in politics. If they succeed, who knows where they will end? *As soon as they begin to be equal with us they will have the advantage over us!*

Lucius Valerius replied that this was not the first time Roman women had taken part in public life; they had interfered in war, gone on deputations, and performed public services[1] in religious matters. He went on:

> And why should men grudge them their ornaments and dress? Women cannot hold public offices or priesthoods or hold triumphs; they have no public occupations. What then can they do but devote their time to adornment and dress?

Later Roman women gave a very good answer to this rhetorical question. If Agrippina and Messalina showed what the Roman woman could do at her worst, Cornelia, Aurelia, Julia, Octavia, and many others show examples of learning, strength and beauty of character, and executive power. Roman matrons in the pre-Christian period of the Empire certainly enjoyed legal advantages

[1] Just what these public services were we do not know; but certainly the Vestal Virgins were held in as high honour as any Roman, and even had the power of sparing at their discretion any man condemned to death.

which Christianity took away from them so that, comparing Canon law and Roman law, Sir Henry Maine says:

> No society which preserves any tincture of Christian institution is likely to restore to married women the personal liberty conferred on them by the middle Roman law.

There were Roman men who saw the logical conclusion of the *Justitia* which was the passion of their lives; notably among the Stoics there was a high regard for the individual, man or woman. Even in the reign of Nero, with the examples of two of history's wickedest women fresh in his mind, Musonius said:

> Perhaps all human tasks are open to all and common both to men and women, and nothing is necessarily appointed exclusively for either. . . . But whatever things have reference to virtue, these one may rightly claim to be equally appropriate to both natures, since we say that virtues do not belong more to the one than to the other.

Let us try for the moment to estimate the effect of civilization on the position of women. In most primitive societies there are innumerable taboos about women; they are highly dangerous because of their mysterious physical nature which is due to *Mana*. There are therefore a great many restrictions as to what they may do, touch, and even see, especially at certain times. Woman is the object of disgust sometimes, of reverence occasionally, of fear always; and this is surely the main reason of her exclusion from taking part in religious ceremonies, where this exclusion exists. In fertility cults, of course, she was oftener than not the chief priestess, and where there is fertility worship, a mother-goddess, and a priestess, there is usually a higher reverence for woman, who is necessary as a source of life. Apart from religion, woman's duties and functions are usually clearly defined in primitive communities. Life is hard for both man and wife, but work is plentiful and boredom is rare.

As civilization advances and intellectual interests make life richer and fuller, the primitive division of labour gradually alters until there is an increasingly wider sphere for the men and a correspondingly narrowing one for the women. Slave labour takes away most of their old occupations, but convention allows nothing to take its place; they are not considered to have minds, so intellectual pursuits are not for them. Their only function is to sit at home in discreet silence and bear children. In brief, their misery is due to an old convention about the division of labour which outlived the condition responsible for it; possibly this is one of the root causes of the misery of restricted womankind down to the nineteenth century, when they first began in any number to wake up to the fact that they *were* miserable.

It was in Athens, where reason began to be exalted as man's

highest faculty, that the vicious circle of argument about women had birth:

> Their sphere does not call for the use of reason, therefore they need not be educated; since they are not educated to use their reason they are clearly devoid of it; since they are devoid of it they must remain within their own women's sphere and take no part in public affairs.

This is a form of logic which persisted for centuries, perhaps reaching its climax in the eighteenth century. Small wonder that a modern writer has said that, given the choice, a woman of intelligence and spirit "would rather go to hell with Aspasia" than be the "good" wife of an "intellectual".

One very potent cause of the degradation of woman came into the Christian Church from the East by way of certain systems of Greek philosophy: the idea that matter was essentially evil and the body an object of contempt. Sex was uncompromisingly evil, and therefore woman (whose sole function was sexual and reproductive) was evil by her very nature. This was reinforced by the Creation stories in *Genesis* (for the Church always seems to have stressed the account where woman was created from man and is therefore his subordinate, while Jesus quoted the other account—"male and female created he them"—which assumes equality!) and by a particular interpretation of the teaching of Paul.

What the teaching of Paul was on the position of women is by no means clear, as the editor of the *Expository Times* points out (March, 1944):

> On the one hand, St. Paul says that in Christ there is neither male nor female, and it might naturally be said that such a statement opens the gate to women, in St. Paul's mind at least, into any office in the Church. On the other hand, St. Paul considers women to have a subordinate place to men in the will and purpose of the Creator, and it might naturally be said that such a position precludes women from holding any kind of ruling office in the Church. Indeed it is expressly laid down in one place that women should keep silent in the churches.

Whatever Paul may have said or felt about women in the Church, *Rom.* 16, if genuine, is sufficient to establish the fact that the Early Church did not deny them a place in the ministry, as Prof. R. M. Hawkins says in *The Recovery of the Historical Paul.* He adds:

> By accepting as genuine all passages in the present Pauline epistles, we get a picture of Paul as utterly confused upon a great many problems, only one of which is that of the real worth of women, and their place and function in the Church.

We should be wiser either to stop arguing from Pauline texts, as the *Expository Times* suggests, or to recognize that Paul's views are confused and to select only those which seem most consistent with the teaching and spirit of his Lord. The Church, however, as time went on seems to have increasingly preferred those which were not.

It is at least possible that the difference in attitude between the letter to Corinth and that to Rome is due to local conditions. The Corinthian Church seems to have been rather a bear-garden—not unlike some of our Telugu Church Council meetings—and if Paul did say in one place that women must not talk in church (they seem to have been in the habit of piping up with questions) but ask their husbands at home what they wanted to know, in another place he gives detailed instructions about their "pulpit wear"—how they must not lead in prayer or prophesy with uncovered head. Perhaps the Corinthian women, although some were able to take part in the service, inherited more of the Greek tradition than the Roman. The Roman Church was probably very different, and the Roman woman, as we have seen, of a type that even Paul could not have suppressed had he wished to do so.

At all events it seems fairly well established that there were women ministers (or deacons) from the beginning, and in the second century too; Pliny writes to the Emperor about torturing two Christian *"Ministrae"*, who were not only women but slaves to boot. And yet for centuries woman's place in the Church has been influenced by the supposed opinion of Paul and by *Gen.* 2 and 3, the clear leading of Jesus and the practice of the Primitive Church being consistently ignored. As late as the 1850s, when Simpson and the chemist Waldie of Linlithgow were experimenting with chloroform to relieve the agony of child-birth, "the Scottish Ministers particularly objected to it as a mitigation of the punishment inflicted on women for the sin of Eve". (It would be interesting to know if there was ever any compunction in their mind about their own work which, not being manual labour, was surely total evasion of the punishment inflicted on man for the sin of Adam.) Queen Victoria may have held up the progress of woman's emancipation, but at least she came down heavily on the right side in this dispute.

These then are some of the causes contributing to the age-long subjection of woman—primitive man's fear of her *Mana* and of pollution, the division of labour due to primitive conditions of life, the Mosaic law, the Creation stories which suggest both her inferiority and her greater responsibility for the Fall (though these two theories are really incompatible), the theory that the body and sex are inherently evil and therefore woman is evil, and an apparently wilful selection of those passages in Paul which suggest

that women must always be subject to their husbands and kept in their place.

The Early Church Fathers perhaps reached the limit in their abuse of women: "You are the devil's gateway. You destroy God's image, Man", cried Tertullian (but he afterwards joined the Montanists who appointed women to bishoprics and all Church office!):

> Natural grace must be obliterated by concealment and negligence as being dangerous to the glance of the beholder's eyes.

(*Cf.* Paul, who wanted women veiled διὰ τοὺς ἀγγέλους probably a copyist's error for τὰς ἀ'γελας—the crowds of young men in the Church).

"Men should guard their senses against every woman", says the *Testament of the Twelve Patriarchs*.

Tertullian goes even further:

> Nothing disgraceful is proper for man, who is endowed with reason; much less for woman, *to whom it brings shame even to reflect of what nature she is*. ["He must, I think, have been unhappily married" kindly suggests Canon Raven; he (Tertullian) certainly tells us that he "savours spiritually" when away from his wife!] But if we have not permitted them to teach, how will anyone allow them, contrary to nature, to perform the office of a priest? For this is one of the ignorant practices of the atheism of the Greeks to appoint priestesses to the female deities. [The Christian woman is now given even less privilege than her Greek predecessor.] The very women of those heretics how wanton they are! For they are bold enough to teach, to dispute, to enact exorcisms, to undertake cures, it may be even to baptise!

In this connection I cannot resist a quotation which expresses the same sentiments in modern language: the words are those of the then Lord Hugh Cecil, quoted in the *Congregational Quarterly* (April, 1934):

> I should myself feel that the Church of England or any other church which purported to give women priestly ordination had wandered so far from the revelation made in the Bible and the church that it could not any longer be reckoned as catholic or apostolic. I hope it is quite impossible that the Church of England should so forfeit its Catholic heritage. But there seems more danger of some of the non-episcopal churches opening their ministry to women. I hope this danger may be averted, for it would raise a new and formidable obstacle to any plan of reunion. It would indeed prove that those among us had been in the right who denied that the Free Church ministry could properly be called a catholic and apostolic ministry. And it is not easy to see how the vast difference

> between the catholic apostolic ministry and a ministry which comprised women could ever be bridged. However that may be, I hope that in the Church of England we are safe, and that our rulers will resolutely turn away from that step towards apostasy which would leave to those who value the teaching of the Bible and the church no refuge or resting place within the fallen communion of England.

This is not one of the "fulminations of disordered minds" from the dark ages of the Church. One would hardly be surprised, however, if Lord Hugh had ended with the words of Epiphanius: "The race of women are prone to slip and are unstable and low in their thoughts".

The ideas of these Christian Fathers, in the words of James Donaldson,

> had a very powerful effect on the place and position of women and on the conception of her nature. . . . I may define man to be a male human being and woman to be female human being. They are both human beings, both gifted with reason and conscience, both responsible for their actions, both entitled to the freedom essential to this responsibility and both capable of the noblest thoughts and deeds. As human beings they are on an equality as to their powers. . . . But a man is a male and a woman a female, and this distinction exists in nature for the continuance of the race. Now what the Early Christians did was to strike the "male" out of the definition of man, and "human being" out of the definition of woman. Man was a human being made for the highest and noblest purposes; woman was a female made to serve only one.

Perhaps Mr. Donaldson has exaggerated the responsibility of the Christians; as we have seen, it was the Greek view long before the Christian era, and in the first and second centuries at least there was a ministry of women, though we do not know its exact functions. But the fact remains that the gloomy philosophy of life and the sex obsession of the Early Fathers influenced Christian thought for centuries, exemplified perhaps at its worst in the lynching of Hypatia by "Cyril's hell-hounds" in 415. It is difficult for a student of psychology to escape the conclusion that this was due far more to sex jealousy than to religious zeal. To have to compete with a more learned, more intellectual, and more attractive lecturer than himself was bad enough; but for that lecturer to be a woman, when he wanted to preach that all women were of the devil and incapable of reason, was too much! It is interesting to speculate upon what would have happened had it been the Bishop of Hippo and not of Alexandria with whom Hypatia had had to deal. Would Augustine have converted her to Christianity? And if so, would she have been immured in his nunnery at Hippo, or would she

have continued to teach both women and men and so altered the course of Christian history in the centuries that followed?

The growth of the celibate ideal, while in one way it debased the idea of normal womanhood still further, since it made her one function unclean, gave rise to extravagant theories on the Virgin Birth; this in turn gave rise to Mariolatry and paradoxically motherhood began to be honoured as well as virginity.

> To unpraise women it were a shame,
> For a woman was thy dame.
> Our blessed Lady beareth the name
> Of all women where that they go.
>
> A woman is a worthy thing;
> They do the wash and do the wring.
> "Lullay, lullay!" she doth these sing;
> And yet she hath but care and woe.

The religious community or nunnery offered the one opportunity for leadership open to a woman of superior character and intelligence, and there are many examples of outstanding Abbesses, such as Hilda of Whitby, Eanswith, Ælflaed, Sexburga, and Æbbe, who presided over a double monastery of men and women at Coldingham. (These double monasteries consisted of two separate houses, both men and women being under the rule of the Abbess; they were kept strictly apart, except for the priests who came in to say mass for the women and the Abbess who seems to have had a considerable amount of freedom—Hilda of Whitby at least apparently taught Scripture to both sections.) I venture to think that the Reformers did women a great disservice when they took away this one opportunity for leadership and put nothing in its place.

In 1537 Angela Da Brescia founded her community of Ursulines expressly to educate girls and train women teachers. Her poor father, shocked at such a proceeding, called in three lawyers to assure him that this was not the work of the devil! This century showed a tremendous advance in the position of women, in fact, according to Neale:

> In the education of women it touched the finest achievements of our day. No drastic change of thought was involved, rather a development of medieval Christian tradition. Had not St. Paul taught that in Christ Jesus "there can be no male and female"? Women were men's equals, at least in the possession of a soul, and from a spiritual point of view it was therefore desirable to train them in a school of Christian manners. Such training, given in the nunneries or in schools attached to gilds and chantries, had been fairly widely diffused in medieval England; and from this tradition Renaissance

> teachers could start. They kept the Christian purpose while quickening the spirit and altering the type of education. [There were plenty of critics who] thought women dangerous enough without adding to their subtlety and forwardness by training them in the craft and eloquence of classical writers.

They were afraid of "Eve as a blue-stocking", but, he adds darkly, "they were unable to prevent her appearance".

The three daughters of Sir Thomas More—who, by the way, gives us priestesses as well as priests in his *Utopia*—were famous for their learning: Latin, Greek, philosophy, astronomy, physic, arithmetic, logic, rhetoric, and music comprised their studies: and they were not alone. In Spain, as in Oxford, ladies of rank were patrons of literature and scholarship, and two of the Spanish universities even had women teachers. Queen Elizabeth herself was an outstanding example of a woman of great intellectual ability with a first class education; at the age of sixteen, we are told "she devoted her mornings to the study of Greek, beginning the day with the Greek Testament and then reading and translating classical authors". She spent the afternoon on Latin and added the study of St. Cyprian, Melanchthon, and other divines. She also read French, Italian, and later on Spanish.

Even Elizabeth had to contend with the mentality of men who, not recognizing the fact that her intellect, character, and acumen were of a far higher order than their own, thought statecraft "a man's sphere" and the matters with which a ruler had to deal "too weighty for a woman's knowledge". The fiercest outburst was from John Knox:

> God hath revealed to some in this our age that it is more than a monster in nature that a woman should reign and bear empire above man. [Women were] painted forth by nature to be weak, frail, impatient, feeble and foolish; the port and gate of the devil. For the weak to nourish the strong, the foolish to govern the discreet, in brief for women to rule men was the subversion of good order and justice, and men were less than the beasts to permit such an inversion of God's order.

One of the results of the Reformation was the return to the Bible as the rule of life. Once again the theories about woman which were least in accord with the teaching and spirit of Jesus Christ found favour with those who professed to follow Him. "You can howk ony mortal thing out o' the original Hebrew", and out of the original Greek too, if you are careful to select your passages. Calvin, it is interesting to note, did not share Knox's views. He wrote to Cecil:

> John Knox asked of me in a private conversation what I thought about the government of women. I candidly replied that, as it was deviation from the original and proper order of

> nature, it was to be ranked no less than slavery among the punishments consequent upon the fall of man. (It is refreshing to find that man has to share some of the punishment!) [But] there were occasionally women so endowed that the singular good qualities which shone forth in them made it evident that they were raised up by divine authority.

But although some of the early Puritans educated their daughters (*e.g.*, Lucy Hutchinson), on the whole their women had only one thing to look forward to—submissive marriage. Until quite recent times, a Protestant woman who did not "achieve" marriage or who became a widow had nothing to look forward to but a life of servitude in the house of some relative who expected her gratitude as well as her service. Is it any wonder that there was a recrudescence of witchcraft after the Reformation?

When priests were allowed to marry, the married state became honourable once more, but the eccentric single woman or the lonely old one became an object of suspicion, and the victim of what was perhaps the most disgraceful of all persecutions in the history of the Church. It is no wonder that witches were feared; some of them seem to have had revolting habits; but the Church was very largely responsible for their existence. To begin with, she had taught women that their nature was evil and peculiarly tempting to the Devil, so that many of them used to go to bed in terror every night of an attack by his Satanic Majesty. Then she had taught them that they were created for only one thing, and that that thing was evil in itself. In the Middle Ages some of them had escaped by denying their womanhood and so achieving goodness. Those who could not do this rushed to the other extreme and asserted and glorified their physical nature in an orgy of what seems to have originated in the ancient fertility rites and worship of Pan.

It is not difficult to see why crowds of women turned at the Reformation from a Church that no longer wanted them to a Devil that did. Listen to Lolly Willowes (an interesting study of a modern witch by S. G. Warner):

> When I think of witches, I seem to see all over England, all over Europe, women living and growing old, as common as blackberries and as unregarded . . . wives and sisters of respectable men, chapel members and blacksmiths and small farmers and Puritans . . . all the time being thrust further down into dullness when the one thing all women hate is to be thought dull. . . . Nothing for them except subjection and plaiting their hair. . . . And think, Satan, what a compliment you pay her, pursuing her soul, lying in wait for it . . . her *soul*, when no one else would give a look at her body even! . . . That's why we become witches: to have a life of one's own, not an existence doled out to us by others.

It is not necessary to go into the history of witchcraft and see how

women who were driven to it by the Church were then drowned or burned by the Church for being witches, an attempt to escape this horrible death being taken as an irrefutable proof of Devil-possession, but it must be remembered that this somewhat drastic method of getting rid of "superfluous women" was practised by the "Reformed" Church in England, Scotland, and America until the eighteenth century; the last execution in Europe was in 1793, and in Peru in 1888. In Scotland and Geneva the witch-hunters were especially zealous. It is characteristic that Elizabeth refused to tighten the laws against witchcraft, which had to wait till a Scottish king was on the throne.

Two great religious leaders in England saw the implications of Christianity with regard to women. George Fox taught from the beginning the spiritual equality of men and women: a woman has always been recognized as equally dirigible by the Spirit so that she is just as free as a man to speak or pray in Meeting, and her sex has never hindered the recognition of her message.

It was not likely that Susannah Wesley's son would be ignorant of the spiritual gifts of women. Mrs. Amos Sheldon writes:

> Like St. Paul, whose teaching as to the position of women has been so strangely reversed and perverted, he recognised the duty of women extraordinarily called of God to preach, he advised and arranged that women's work should, so far as his organisation was concerned, not force them into positions made too dangerous for them by the licentiousness and roughness of the day; but he, like St. Paul, was glad to learn from them, and was careful to explain that these were casual and temporary difficulties, and gave to women as much place and authority in the Church as was then practicable. Women preached largely, and with great effect, in their own neighbourhoods and where they were invited to go. And it was not until the year 1801, when more timid, smaller-natured men were at the helm, that the Methodist Conference decided that the women should no longer have a place upon the lists of regularly appointed ministers in the Methodist chapels.

One of the women thus ejected from the Methodist pulpits was George Eliot's aunt—the original Dinah Morris—who joined the Kilhamites, one of the splits from Methodism.

The eighteenth century, then, was the low-watermark of woman's status in England. The restrictions of Puritanism, on the one hand, the licence of the Court, on the other, the overwork of the poor and middle-class woman—for, as Trevelyan says, "English women and children were overworked long before the era of the factory system"—and the parasitism of the upper-class woman all contributed. The literature of the period shows the current ideal of womanhood, which was by now so distorted that in addition to an appearance of mental inanity, women were ex-

pected to assume an air of physical debility, and a father advises his daughters thus:

> Though good health be one of the greatest blessings of life, never make a boast of it but enjoy in grateful silence. We so naturally associate the ideal of female softness and delicacy with a correspondent delicacy of constitution that when a woman speaks of her great strength . . . we recoil at the description in a way she is little aware of. . . . Wit is the most dangerous talent you can possess. . . . Be even cautious in displaying your good sense. . . . But, if you happen to have any learning, keep it a profound secret, especially from the men, who generally look with a jealous and malignant eye on a woman of great parts and a cultivated understanding.

Addison's view of woman was entirely selfish:

> Women are not formed for great cares themselves but to soothe and soften ours; their tenderness is the proper regard for the toils we undergo for their preservation; and the ease and cheerfulness of their conversation our desirable retreat from the labours of study and business. They are confined within the narrow limits of domestic offices, and when they strive beyond them, they move eccentrically and consequently without grace.

Of a woman who tries to be serious he writes:

> If Eudosia would content herself with her natural talent, play at cards, make tea and visits, talk to her dog often and to her company but sometimes (!), she would not be ridiculous, but bear a very tolerable part in the polite world.

He goes on to say that women who insist upon going beyond the bounds allotted to their sex should register themselves as hermaphrodites—"till when I shall not suffer them to confound politics, perplex metaphysics and darken mysteries".

Rousseau, who might have been expected to have more advanced views, teaches that "the woman is expressly formed to please the man" and her whole training and morality are to be directed to that one end:

> To please, to be useful to us, to make us love and esteem them, to educate us when young and take care of us when grown up, to advise, to console us, to render our lives easy and agreeable: these are the duties of women at all times.

He points out that a woman need not be taught to speak *to any purpose,* but merely to be pleasing to man. Also in religion,

> if male children be not in a capacity to form any true notions of religion, those ideas must be greatly above the conception of females. . . . As the conduct of a woman is subservient to the public opinion, her faith in matters of religion should, for that very reason, be subject to authority . . . for though such religion be false, that docility which induces the mother and

> daughter to submit to the order of nature, takes away, in the sight of God, the criminality of their error.

Dr. Johnson did not like too much intellect in a woman, though he thought a wife should not have her conversation *entirely* limited by the cooking; he shrank, however, from the thought of a woman who could converse on the Arian heresy! He seems, however, to have appreciated wit in women and had a great admiration for Fanny Burney—but even she knew her place well enough to hide away guiltily a translation of Cicero when a Man came into the room, as she tells us in her diary. It was Dr. Johnson too who commented on a Quaker lady's preaching,

> Sir, a woman's preaching is like a dog's walking on his hind legs. It is not done well; but you are surprised to find it done at all.

Apart from the leavening influence of the Society of Friends and the Methodists, the first great blow against this false ideal of the Female Character was struck by Mary Wollstonecraft in her *Vindication of the Rights of Women* in 1794. She says,

> Such a woman ought to be an angel—or she is an ass—for I discern not a trace of the human character, neither reason nor passion in this domestic drudge, whose being is absorbed in that of a tyrant.

The worthy Hannah More, who herself enjoyed far more scope for her talents than her poorer or less fortunate sisters, and who founded Sunday Schools and helped to found the R.T.S., with others of the Clapham Group, was horrified at the talk of women's rights. "It follows", she writes scornfully,

> that the world will next have grave descants on the *rights of youth,* the *rights of children*—the *rights of babes*!

In this she spoke more truly than she imagined, for it must be remembered that in her day not only the "weaker sex" but little children toiled for long hours under ground without a voice being raised in protest, and baby-farming was a common and remunerative occupation.

Perhaps the gradual awakening of the country, and to a lesser extent of the Church, to the "wrongs" of women was started by Mary Wollstonecraft, but it was not until the middle of the nineteenth century that the movements really began which culminated in the present-day situation where equality of opportunity is in sight. There are many great and honoured names connected with this movement, many Friends (including Elizabeth Fry and Mary Priestman), Florence Nightingale, Miss Clough, and Miss Maynard and other women who fought for higher education for women; and a not inconsiderable number of men as well. John Stuart Mill had published in 1869 his treatise on *The Subjection of Women,* but it

was not until after the tremendous upheaval of the Great War that women won the franchise.

One of the most outstanding of nineteenth-century women is Josephine Butler, who was just as concerned about the abolition of Slavery and the Emancipation of Women as she was about the crusade to which she gave most of her life. Listen to her in 1869:

> Search through the Gospel history and observe His conduct in regard to women, and it will be found that the word liberation expresses, above all others, the act which changed the whole life and character and position of the women dealt with, and which ought to have changed the character of men's treatment of women from that time forward. . . . It seems to me impossible for anyone candidly to study Christ's whole life and words without seeing that the principle of the perfect equality of all human beings was announced by Him as the basis of social philosophy. To some extent this has been practically acknowledged in the relations of men to men; only in one case has it been consistently ignored, and that is in the case of that half of the human race in regard to which His doctrine of equality was more markedly enforced than in any other.

Josephine Butler's main crusade was against the State regulation of vice, and most of her arguments were based on two points, the ordinary rights of man (*genus homo*) to justice and right (here her famous appeal to *Magna Carta* may be remembered)—and an appeal to Christian love and charity. She herself warns us against thinking that "a great party of orthodox Christians sprang up in England in the name of religion to lead this movement". On the contrary,

> the Christian Churches were only very slowly and gradually gained to the condescension of looking at the question. Bishops[2] and clergy, and ministers of different denominations poured upon our little early group all the disdain they felt for us.

Her supporters among the Churches were drawn around in an order, as she remarks, "precisely similar to that which existed in the case of the great war in America against Negro slavery"—first the Friends, then the Methodists, then

> slowly, slowly and with divided opinions, the Baptists and the Congregationalists. Later the Scottish Churches, though two of their leaders, Dr. Guthrie and Dr. Duff the missionary, were valiant supporters as early as 1869.

Is it a coincidence that the bodies that took the lead in these two movements were also the first to recognize the gifts of spiritual leadership in women in the Church?

[2] She says that she was supported by "one *bishop*, whose largeness of view, I believe, was owing to his having been a colonial bishop, accustomed to hear the enlightened views of the poor heathen".

If Josephine Butler were alive today, she would see much to rejoice her heart—women's suffrage, women in Parliament and the Government, in the learned professions, in industry, in positions of equality and leadership almost everywhere *except* in most of the Churches. It is a solemn thought that those of us who are missionaries in India, where we see the subjection of woman in its extreme form, cannot yet point to the Church in the West as an example of Christ's liberating power for women. One does not hear much today of the cry "woman's place is the home", not so much because more than half the women of Britain (of marriageable age) are unmarried or widows (Josephine had herself pointed out that two-fifths of the marriageable women in 1850 were spinsters or widows), but more because the country as a whole has awakened to the implications of human equality.

There is no doubt that the Spirit of God is moving mankind in this respect, and in almost all the great countries of the world women have stepped forward into a new freedom. The spread of education among all classes, a deeper study of biology, and the new interest in psychology have all contributed to dispel "the prejudices which are apt to lurk even in the minds of the most just and most generous of men", and I think that Josephine Butler would rejoice to see this. But she would be concerned that the Church should not lag behind the State in a movement where she should be taking the lead in the name of her Lord, in whose eyes we are neither Jew nor Greek, neither bond nor free, neither male nor female: but all one in Christ Jesus.

SEA PEACE.

Cradled in Southern seas, the long, slow swell
Beats like a pulse upon the vessel's hull.
Only the rhythmic rise and fall may tell
The hidden power of peaceful seas, that lull,
With placid motion, tired hearts to rest.
While the far blue horizon sweeps away
The petty cares that canker in the breast,
The worthless fears that cloud the heaven-sent day.
God! from thy widespread ocean let me learn
Truths that may make of life a nobler thing
And lead me to the quiet heart of power.
From fret of shallow troubles let me turn;
Of strength, deep hid in beauty, help me sing,
And with eternal peace crown Thou each hour.

NELSON BITTON.

FOUNDATIONS FOR NATURAL RELIGION

By Hugh P. Ramage, M.A.

In this essay I try to indicate some of the lines along which I believe Religion must develop if it is to keep ahead of human development and so provide a guide to further development instead of trailing behind. I have only touched the fringe of the subject, though, and what I have said only represents the stage my ideas have reached at the age of thirty-seven in 1943-44. This stage does, however, represent a logical development from my ideas at twenty-five, as described (anonymously) under the title "The Younger Generation" in *The Congregational Quarterly* for July, 192, X. 301-312. If it is to be of lasting value, Religion in general and an individual's religion in particular must be dynamic and evolutionary, and understanding must be sought more in the future than in the past. The way of what I have termed "Natural Religion" seems to me to offer better value for the future than any other kind.

Faced with the complexities and mysteries of the Universe and of their own nature and experience, the quaint creatures collectively termed humanity have devised various activities whose function is to investigate and describe those mysteries and complexities and to provide forms of thought and behaviour which will enable human life to achieve a richer and more purposeful quality. These activities are really mixed up with one another, and it is only up to a point and for purposes of discussion that they may fairly be considered separately.

With this proviso, we may say that one of these activities, Science, provides an intellectual and general understanding of the abstracted "material" aspects of our nature and environment and so of our place in the Universe as "material" living organisms. It has also given us such powers of control over natural materials and forces that our life has become a very artificial one in an environment largely made by ourselves. The main function of another activity, Art, seems to be the expression of deeply-felt ideas and experiences of individual humans in a variety of communicable æsthetic forms such as literature, painting, sculpture, drama, music, and film. It also has the ability to enrich our artificial environment by enabling us to make this and its contents beautiful as well as useful.

Neither Science nor Art, though, is concerned with whole humans, for we are not merely material "things", nor even mere "individuals". Fundamentally, we are *persons*, and a person is

not only more than a thing, but also more than an isolated individual. Full personal life is a dynamic and complex product of active relationships between the whole of ourselves and the whole of our environment, especially between ourselves and other persons, and these relationships arouse in us that deepest and most personal of feelings, the sense of sacredness. Neither Art nor Science can help us *fully* here, for we need the help of an activity especially concerned with the full personal sphere if our lives are to be fully personal and in right relation to other persons and to the whole scheme of things. The activity which has been devised for this purpose is Religion, an activity which, though it should be based on foundations provided by Science and inspired by the æsthetic contributions of Art, goes further than these, just as a temple is more than a beautiful building of structural soundness. The essentially religious sense of sacredness comes in, an integrating philosophy of life is achieved, and we are lifted out of mere self-centred existence into a purposeful life of selfless devotion to high ideals.

Religion defined in this way is Religion at its best and is quite indispensable to a full life, but the particular forms of religion which have so far been constructed have too often not had such a firm basis, nor so valuable a character. Even when they have begun at the highest level possible at the time of their birth, they have often failed to develop further to match later developments in human knowledge and experience. They have frequently been distorted and degraded by the efforts of adherents less worthy than their founders and have also often become split up into conflicting sects paying more attention to the secondary things which divide them than to the primary things which should unite them. In fairness, I should add that the realms of Science and Art have also not been altogether free from such defects as these. All three, too, have their fads and fashions.

We must naturally not ignore the heritage of the past, but one of our distinctively human characteristics is the ability to be consciously rational, and this, though often not practised, is an ability to think, feel, and act with conscious and balanced understanding of the factors relevant to any situation in which we find ourselves. As knowledge grows, the measure of our understanding and the consequent rationality of our life should increase with it, so any philosophy of life should only be provisional, at any rate in its details, and should be capable of change to suit further increases of knowledge. This is something of which past and present religions have usually proved distinctly incapable; they have clung far too closely to the past. We need a religion with a strong forward-looking trend, just as Science may be said to have turned forward in 1543, just four centuries ago, when Copernicus, so to

speak, removed the Earth from the centre of the Universe and Vesalius also broke away from the past by publishing his revolutionary book on human structure and function. As the result of scientific advance during these past four hundred years, we have a very much better idea of the Universe and of our own nature and place in time and space, but existing religions have by no means kept pace with these vitally relevant changes in the foundations of their building. For example, Christianity, at least in what might fairly be called its "official" form, has continued to inhabit the elaborate but archaic dwelling it already had in the Middle Ages, a dwelling whose "amenities" seem now as unsatisfactory as those of an actual medieval building.

In order to suggest remedies for the reactionary trend of so much past and present religion I must attempt to find some reasons for it. First, there would seem to be the wishful craving for certainty as to the meaning and right method of life which possesses so many people. Unable or unwilling to bear uncertainty, and unable or unwilling to work out a religion for themselves, they become an easy prey for any religion which claims to provide what they wrongly want. Secondly, there is the immense power of the sense of sacredness which keeps people bound to beliefs and forms of behaviour even after they have ceased to be valid. They are clung to emotionally even after thought has shown them to be invalid. Sometimes even ideas and practices which are wrong from the start may gain acceptance and survive through being developed in circumstances which arouse the sense of sacredness.

Probably the most significant feature which has caused past and present religions to be so often reactionary is that they are so often claimed to be "revealed" religions having supernatural sanction. Such claims imply that the knowledge alleged to be supernaturally revealed must be accepted without question, however incredible it may seem or may become in the light of human progress in research and thought. The situation is made worse when it is claimed that at a particular time there has been a "final" revelation of religious truth. Again, it is often claimed that the natural course of events is subject to supernatural intervention from time to time. This has not been sufficiently supported by evidence to satisfy me and, although I realize that I am making "an act of faith" in saying it, I feel that, whatever its origin may have been, the Universe has since been one essentially natural order, working according to natural law without outside tinkering. I would further assert that the knowledge we have of the Universe and its working has been obtained, not by special "revelation", but by the use of the natural powers with which we are amply endowed—though we have not yet used them fully. The aspects of the Universe which still seem to require a supernatural explan-

ation only seem so, in my opinion, because of our persisting ignorance. In view of these beliefs, I would therefore maintain that the only kind of religion fit for such a Universe is a natural one: hence the title of this essay. I believe that, if we can develop such a Natural Religion, as progressive in outlook as is our Natural Science already, then many of the problems for which Supernatural Religion has such complicated attempted explanations and solutions will prove much more tractable or even cease to exist.

One of the greatest problems which handicaps us in our quest for greater understanding is the fact that all the forms in which we express ideas and concepts are symbolic. Our very words are only symbols, so are the *atoms* and *genes* of physical and biological science and the various devices appropriate to art. Since Religion is the realm of the personal, we find that *its* language is composed of *personal* symbols. Parables are obvious examples of this, and the reason why tales of human journeyings have such inspiring significance is probably because they symbolize the life-journey of all men. Personally, I shall always be grateful for the inspiration I received from reading the accounts of the pioneer Antarctic explorers. The religious value of such tales, like that of parables, is clearly symbolic, so they can be read without misunderstanding, but some religious truths expressed in personal terms are very liable to be accepted literally because their symbolic nature is obscured. Chief among these is the "God Concept". Just as children personify various everyday things and agencies which are really impersonal, so humanity in its childhood personified cosmic forces by inventing one or more personal gods. Such stages of human development, both individual and racial, are quite natural and understandable, but, just as individual humans grow out of their childish everyday personifications and come to realize their symbolic character, so humanity must get beyond the stage of belief in personal gods, or even a Personal God, if it is to reach maturity. At present, it is only too true that we make our gods in the likeness of men, and it is high time that we grew up in this respect and developed less anthropomorphic and more spiritual conceptions of the cosmic forces. I realize that it is easier to form a conception of their spiritual nature than to find words by which to describe that conception so that others may grasp it, but perhaps I can do a little in this direction, with the help of another, by saying that some of these cosmic forces are those of which William H. Carruth spoke so eloquently in his poem, "Each in His Own Tongue", a poem which I hope I may be permitted to quote for the benefit of any who do not know it, with grateful acknowledgment.

A fire-mist and a planet,
  A crystal and a cell,
A jelly-fish and a saurian,
  And a cave where the cave men dwell;
Then a sense of law and beauty,
  A face turned from the clod—
Some call it Evolution,
  And others call it God.

A haze on the far horizon,
  The infinite tender sky,
The ripe rich tint of the cornfields
  And the wild geese sailing high;
And all over upland and lowland
  The charm of the golden-rod—
Some of us call it Autumn
  And others call it God.

Like tides on a crescent sea beach,
  When the moon is new and thin,
Into our hearts high yearnings
  Come welling and surging in—
Come from the mystic ocean
  Whose rim no foot has trod—
Some of us call it Longing
  And others call it God.

A picket frozen on duty,
  A mother starved for her brood,
Socrates drinking the hemlock
  And Jesus on the rood;
And millions who, humble and nameless,
  The straight, hard pathway trod—
Some call it Consecration
  And others call it God.

In this poem the term God has been retained as the one normally used to indicate the whole complex of cosmic forces, but, as it is inevitably bound up with the personal conception of those forces, I think it would be better to use some other term to help the change over to a spiritual conception of them. I suggest that the term Cosmonia would be appropriate, and that the corresponding pronoun should be the conveniently vague "they". The cosmic forces will thereby be no less real and worthy of respect and we shall be all the better able to harness those which can be harnessed and to allow for those which cannot. For example, when there is belief in personal gods, it is natural for Prayer to be largely petitionary and intercessory in character, for this is the way in which we normally appeal to

human persons in order to get things done. On the other hand, Natural Religion, devoid of belief in personal gods, will teach that Prayer should properly be reflective and meditative in character. It will thereby be a far more genuine and reliable source of inspiration and strength whereby we may ourselves do what petitionary prayer apparently tries to get done for us. Cosmonia cannot be "got at" by our petitions, but if we train our thoughts to be in tune with the cosmic purpose, we shall find that things sometimes happen in such a remarkable way that they may *seem* like an "answer to prayer" as ordinarily understood. I realize that the best kind of petitionary prayer does ask "that we may be enabled to do God's will", but it is the whole principle of petition that I am against, because it is based on a personalized, and so in my opinion a faulty, conception of Cosmonia.

Various existing religions have high ethical standards, but exclusive rights to them are too often claimed by their adherents. Some of these standards are common to more than one of these religions and have sometimes even existed before them. Again, the standards are too often maintained more as theory than in practice, and their adaptation to new conditions has sometimes had to be achieved in the face of actual opposition from the main body of adherents to the particular religion concerned. Yet again, the emphasis so often laid by supernatural religions on a future life has inevitably made their interest in the promotion of an abundant present life grudging and half-hearted. This belief in a future life rests not so much on real evidence as on an unwarranted conceit as to our individual significance and a lot of wishful thinking. It also rests on the view that we consist of bodies in which reside souls which can become detached at death and continue to exist elsewhere, still recognizable in form even though the material body from which they came has disintegrated. Though we certainly have psychic (mental and spiritual) aspects as well as physical ones, I would suggest that they are not really separable from one another and that we are essentially indivisible *persons* (human organisms). We should, in fact, regard ourselves as *being* souls, not as *having* them. As I indicated earlier, we cease to be complete persons if we are abstracted from our environment, and our personality varies appreciably in expression in different environments. We are not such independent entities as some of us fondly imagine, but are more like the real, though transient, white wave-tops of a stormy sea. Although, therefore, we can survive after death in the memories of those who knew us when alive, and through the creative contributions we have made during our lifetime, it seems to me unlikely that we survive in the individual sense apparently implied by the usual form of belief in a future life. Actually, of

course, we do not know for certain one way or the other, so Natural Religion, admitting its ignorance, will leave the future life, if any, to take care of itself, and will insist that, living one life at a time, we should live the known earthly life fully, though not just as an end in itself, but as the best contribution we can make during that life towards furthering the whole scheme of things. We do not know, and must be content not to know, the full meaning and purpose of the Universe, but it does seem to be evolutionary in general trend. For us humans, the trend seems to me to be towards the goal of a world community of persons all living an abundantly rich personal life in harmony with the forces outside us. To achieve that is going to take us and our successors all our time, but I believe that it is building what Jesus called "the Kingdom of Heaven" in its proper place and not "mere humanism" as some of his "followers" would call it.

At this point, it is worth emphasizing how much the various world religions resemble one another in their proverbial lore. It was when supernaturalist intellectuals started to weave their elaborate concepts and call them revealed truth that these religions began to diverge along their various wrong and mutually exclusive lines. This is what comes of letting our brains run away with us. Real truth is often much simpler than we suppose, and unsophisticated folk, living closer to Nature, often see it more clearly than the academic intellectual giants—and find the elaborations fanciful and largely irrelevant to real life. Natural Religion will extol the wisdom of unsophisticated folk.

Christian leaders have recently started to urge the need for the improvement of social conditions, so that human life may have a higher quality. This is to be welcomed, but we must beware lest it goes no further than mere social reform. We certainly need institutions appropriate to our highest ideals, but both communities and institutions will depend for their real value more on the personal characters and relationships of their members than on their governing rules and regulations. In all matters which concern persons the "personal touch" is of supreme importance and the development of fine personal characters and relationships is essentially a religious task, not a scientific, artistic, political, or economic one, even though these lesser human activities have their own valuable contributions to make.

The development of finer personalities, properly orientated towards the rest of the Universe, is related to what Christian theologians would call "salvation from sin", or rather "Salvation from Sin", for this looms very large in Christianity. The facts underlying this cannot be denied, but Natural Religion demands a different interpretation of them from the orthodox Christian one, which dates from a time when all sorts of wrong conceptions pre-

vailed as to the nature of the Universe and our own nature and place in it. Accepting astronomical discoveries and conclusions of 1543 and after, and their general implications, Natural Religion will demand that we grow out of the "childish" idea that the Universe revolves round the earth and ourselves, to the "adult" realization of our ex-centric place in the scheme of things. In our personal relationships, especially, we need to "grow up" and think more of what we owe as duties and less of what we claim as rights. Too many people wrongly imagine that, as "soloists" in the particular "Piano Concerto" which constitutes their life, they have the right to play just what they like and to expect the "orchestra" to fit in, the "orchestra" being the rest of the Universe. Instead, they should try to learn and then play their proper parts and leave the "orchestra" to play *its* proper part—and the result will be something worth hearing and what the "composer-conductor" wants. This is personal symbolism again, but clearly only intended to be regarded as symbolic.

Again, accepting the theory of biological evolution as adequately proven, despite disagreement as to its modes, Natural Religion will teach that it is our animal origins which are responsible for much of the misbehaviour of humanity. Animal impulses expressing themselves in circumstances in which they no longer apply make us behave at a lower level than the one to which humans can, and so should, attain. We have not fallen through "original sin" from some primitive level of human perfection, but are potentially on the way up from the animal to the human level. We cannot afford to ignore the animal side of our nature, but it must not have full sway, for, if we are to attain to the quality of life possible to humans, we must behave like humans, not like beasts. For example, we should learn to settle disputes by discussion instead of by brute force, we should act after reflection instead of on first impulse, we should feed in a refined manner instead of guzzling like pigs, and we should make our sex life a matter of personal communion instead of selfish indulgence. I must admit that individuals have these human potentialities present to varying extents, so that not all can fairly be expected to reach the same level, but the attainable level is considerably higher than most people have so far achieved.

Sometimes things which are good if done in moderation become bad when carried to excess. For example, even kindness is being carried too far when it impedes the development of self-reliance and initiative in the people to whom one is kind. Much of the problem of behaviour can be solved by learning to strike the right balance, extremes in either direction being bad.

The process whereby we become re-orientated so that we see ourselves and the rest of the Universe in proper relative perspective

is the essence of religious "Conversion". It may come suddenly as the result of some special influence, or it may come only after years of hard thought and experience, but all who are to become fully human and mature must be "converted" somehow or other. I hope, though, that I have said enough to show that all this can be accounted for quite naturally. There is no need to introduce supernaturalism in the form of an alleged divine incarnation followed by an apparently magical redemptive sacrifice of the incarnated "Saviour". I believe that Jesus would have been horrified at this misinterpretation of his significance. There is need for Christianity to cease to be a religion *about* Jesus and to become a religion based on the spirit of the life and teachings of the human Jesus as far as we can ascertain that spirit from the accounts given in the Gospels—accounts which are all "modified" by the attitudes and interpretations of their authors. All parts of the Bible, indeed, need to be read with discrimination, not accepted literally.

Unlike bees or birds, we are not born with more or less ready-made behaviour patterns, nor do these detailed patterns develop automatically later. We inherit only generalized urges, *e.g.*, towards self-preservation, association with our fellows, mating and care of the young. The detailed ways in which these urges may find expression have to be learned as we develop and, owing to the varied relative strengths of the primary urges in different people and to the great variety of the environments in which different people develop, the resultant behaviour patterns also vary enormously. This means that, to be fair, moral codes must be general and flexible, not detailed and rigid. There must be far more tolerance and far less hasty condemnation of others without making due allowance for the conditioning circumstances, though we should make too little allowance rather than too much when we judge ourselves. Again, there should be far less inquisitiveness concerning the lives of other people than there is now.

The more mysterious and the more intimate a personal activity is, the more harmful is the effect of both rigid morality and inquisitiveness. The sphere where this has been and still is most noticeable is the realm of sex, a realm covering all the consequences of the division of the members of the human species into two kinds, male and female, respectively producing male and female germ cells and differing from one another in other physical and also in psychic (mental and spiritual) respects. So prominent is this realm that, as yet, our language has no singular personal pronoun covering a person without indicating sex: there are only the male and female pronouns "he" and "she". Now sex has strong emotions associated with it to provide sufficient incentive for the fulfilment of its aims, and this makes it all the more important to understand the true nature and potentialities of sex in human life so that we

may use them to the full for good. In the past, ignorance, misunderstanding, and fear prevailed, with the sin-obsessed idea that the physical side ought to be suppressed as the enemy of the spiritual side. At the other extreme, there has been the crude, salacious, "dirty-minded" attitude towards sex. Orthodox Christianity has largely fostered the sin-obsessed attitude, and irreligious people have adopted the other. Natural Religion will insist that a middle course is the only proper one. The sex impulse should be welcomed as a natural one whose expression is therefore right, provided that both physical and psychic aspects are given their due, *i.e.*, are used in harmony so that, in a way impossible to other animals, sex can be for us a conscious means to procreation and/or the most intimate way in which persons may commune with and express personal love for one another. Personal relationships can bear full fruit only in an atmosphere of freedom, but to merit that freedom we must exhibit responsible honesty and sincerity and not play "ducks and drakes" with either our own or other people's feelings, thoughts, and lives. Nothing worth having in either this or any other sphere of life can be had for nothing. As is usual for pioneers, the way may be hard for those who seek to lead humanity towards a healthier attitude towards sex in feeling, thought, and action, but we *must* get rid of the sin-obsessed attitude on the one hand and the salacious, bestial attitude on the other. Both with regard to sex and other aspects of life we should do well to adopt the motto "Live and let live". General principles for right conduct we can certainly lay down, but the correctness of details must depend on their suitability to the nature and circumstances of the persons concerned and, as I have already said, these are very variable factors.

The chief guiding principle which is needed for right personal relations of all kinds is best indicated by the term "Love", so we may fairly alter the motto so that it reads "Love and let love". Unfortunately, though, there are in common use several meanings of the word "Love", so more precision is needed. Sometimes it is wrongly used to mean mere sentimental gush or mere sexual desire, and it is also misused in the phrase "being in love", which covers an undoubtedly real and absorbing condition, but one which, by itself, is apt to be unstable and too exclusive and possessive. I would suggest that full personal "brotherly love" should be made the only legitimate meaning of "Love". It was this kind of love which Jesus both preached and practised, and a good description of it is given in the well-known *1 Cor.* 13.

Just as human community life needs educational, political, economic, scientific, artistic, industrial, recreational, and other social institutions concerned with their respective aspects of life, so also it needs religious institutions to promote the full personal

religious life. These religious institutions must have a progressive outlook, capable of accepting new knowledge and its implications and able to keep pace with the needs of humanity as education improves and life becomes richer. There must be a variety of religious services to suit the needs of various types of people, but I would suggest certain general changes which should be made from present forms. Mystery-mongering priests should give place to ministering pastors and path-finding prophets. It is criminal to try to revive medieval Christianity, and there must be no more "obligatory" acceptance of Creeds of ancient lineage but outworn value. Crystallized beliefs inevitably become out of date with the further development of human knowledge, and there is a definite limit to the amount of reinterpretation which an ancient Creed can bear. Acts of petition, intercession, thanksgiving, and worship as rendered to a *Personal* God will have to go, but there should be an increase in acts of reverence, meditation, instruction, inspiration, and dedication. We shall need new types of hymn, and lessons and texts must be chosen from a wider range of relevant literature than the Bible. The drama and films could be made to serve religious ends, while the reflective, meditative parts of religious services would be helped for some people by appropriate music, especially instrumental music, which I feel is of more spiritual value than vocal music. Such details, though, must vary to suit various types of people and different stages of individual development, for religious institutions, like Religion in general, must be reasonably adaptable if they are to succeed in leading humanity to more abundant life.

A medical man who read the proofs of this article broke into this verse:

The saints who lived in darker ages—
(Witless and blind were all their ways)
Lacking the brains of modern sages
To *God* they proffered hymns of praise.

But in our age of happy graces
One Ramage finds this practice odd:
Why *should* they raise their sin-free faces
To seek their self-created God?

Away with hymns contrite and meek,
And all such jingle of euphonia!
Still rhyme and sense are both "to seek"
Within the bounds of his "Cosmonia".

A. H. D.

THE CHRISTIAN CHURCH AND THE POPULATION PROBLEM

By JOHN S. HOYLAND.

NEARLY ten years ago Memorandum No. 40 of the *London and Cambridge Economic Service* was published, drawing attention to the dangerous trends shown in British population figures. In the interval since then it has been proved by facts that the forecasts set forth in that survey erred only on the side of being too conservative. In the seventeen years, for instance, between 1921 and 1938 the decline in the number of school children in England and Wales was well over a million, and many thousands more than had been forecast in 1935.

Memorandum No. 40 calculated that, if the present population-tendencies remain substantially the same, the population of England and Wales would have fallen by 1975 from 40½ millions to 31½ millions, and that within a hundred years it would be less than half the present population of London! This tendency to decline is shared by all the chief countries of western Europe. In the course of the next thirty years they will lose from one-eighth to one-fourth of their populations, unless a striking change takes place.

These facts and their meaning are slowly percolating into the consciousness of our people. They have recently been arrestingly brought to the attention of the Churches, through the Report on Home, Community and Church, issued by the Student Christian Movement on behalf of the Church of Scotland.

The average man, on hearing of the imminent danger of population-decline, breathes a sigh of relief and exclaims, "Then there will be more work for those who are left". But modern economists say just the opposite:

> A declining population tends to accentuate rather than relieve unemployment. Increasing numbers must, in normal circumstances, quicken the demand for commodities, and declining numbers limit it. . . . Reconstruction plans cannot be carried out by a society in which the proportion of elderly people is yearly increasing. Schemes of social security are a mockery if the many must depend upon the few.

Economically, therefore, the prospects of the catastrophic population-decline which lies ahead of us are disastrous. By the time our grandchildren are old they will be living in a nation whose population will be only a small fraction of what it is now; and (more serious still) that fraction will be predominantly composed

of old people, with the psychological inhibitions imposed by old age.

Secondly, the average man, on hearing of these prospects, takes the attitude of hoping that "something will turn up to prove the statisticians wrong and to start people off having children again". But will it? We have to remember that for the first time in history children have now to be deliberately willed. Science has conferred infinite blessings upon mankind. It has also invented a large variety of intricate and ingenious methods of destruction. But none of these, not even the submarine or the bombing aeroplane, comes anywhere near the invention of contraceptives, in its capacity for destroying humanity. Through contraceptives science has put into the hands of mankind the means of deciding to cease to exist; and all these modern population-tendencies in force now, wherever the use of contraceptives has become general, show that mankind has decided that life is not worth living—the decision being made not for the existing generation but for the next (and without consulting them!).

It may be objected that the Japanese, the Chinese, the Indians and the Russians are all rapidly increasing; and that, looking at the problem from the point of view of humanity as a whole, what is being lost on the roundabouts is being made up on the swings. But population-figures, both for nations as a whole and for classes within the nations, show that as soon as a certain level of general education is achieved—which means in effect as soon as the community becomes acquainted with contraceptive methods—decline sets in. There is every reason to believe that as soon as education becomes general in these great rapidly-breeding areas, those tendencies to race-suicide will become evident which are already working in western Europe.

Possibly an exception should be made in the case of Russia, since mass-education has already been achieved in that country. But Russia is different in other ways also. She has clamant need of population in vast underdeveloped areas. Her economy is such as to give the average man and woman a reason for having children, and to relieve them of the fear of increasing poverty the more children they have. Moreover, recent measures for the encouragement of larger families seem to show that even in Russia the draught is being felt with regard to population-prospects. Mass-education is also so recent an innovation in Russia that it may be doubted whether it has yet had time to act as a deterrent to increase.

It is sometimes maintained that our own decline can be automatically arrested by an increase of social services, and especially by family allowances. Undoubtedly something may be done in this way, and also by giving the average citizen a sense of his and her worthwhileness to the community as a whole. But the fact that

population-decline seriously affects both Sweden and New Zealand, where social services are far ahead of our own, and where social democracy has had far more success in building a genuinely co-operative commonwealth, seems to show that neither social services nor collectivist institutions are enough in themselves to check population-decline. Something more efficient is needed: and in view of the rapid nature of the decline, when looked at over a wide space of years ahead, something *very much* more efficient.

The matter is summed up succinctly by Dr. Kuczynski, in his book, *Population Movements,* in these words: "Fertility in the territory comprised by Western civilization is so low because most couples want few children".

How can we combat successfully such a failure of the will to racial survival?

Some people would say that we can do so by prohibiting the manufacture and sale of contraceptives. But various countries have taken this course, without materially altering their population-tendencies. Once science has made the means available of limiting families, and once education has made people able to understand about those means of limitation, a mere prohibition of contraceptives is clearly only an effort to stop an oncoming tank with one's bare hands. Besides, history shows in countless instances that to try and turn the clock back, to endeavour to return to the days before science, is merely to bury one's head in the sand as the danger advances. We need a method of persuading people that it is worth-while to have children, even though the means of not having children are still available to them.

Many attempts have been made, especially in totalitarian countries, to achieve this end by nationalist propaganda. In effect the mothers are invited to have children in order that there may be plenty of soldiers to fight in the next generation's war. Experience has shown, however, that such patriotic motives are not enough to persuade the average parents to increase their family. They refuse to go on having children "for the lions to eat". Something more effective—much more effective—than this is necessary.

What about religion? Hitherto the Christian Church as a whole may be said to have been too prudish even to acknowledge that contraceptives exist. But after all, Jesus Christ said, "Suffer the little children", and gave voice to an almost ferocious threat against anyone who even caused a little child to stumble, let alone denying it life! Has the time come for the Christian Church to have something to say about population-decline? The Report on Home, Community and Church already referred to as having been presented to the Church of Scotland seems to show that some Christians, at least in the most intelligent part of the British Isles, are beginning to think so!

We are moving into a world in which each child born has to be willed, and in which a regrettably large proportion of people are not willing them because they mean pain, worry, expense, danger, and other inconveniences. It is a world, in other words, in which personal security and pleasure are being deliberately preferred to racial survival. Has Christianity anything to say about such a situation?

In answer to this question we may remind ourselves that Jesus Christ lived and taught an ethic of *Agapé* (the great Greek word is untranslatable: the usual rendering, "love", is sentimental and emotional; Dr. Gore suggested the paraphrase "the sustained activity of the will for the good of others": the best short equivalent is probably "good-will"). This *Agapé* Jesus taught to be the very nature of God. *Agapé* showed itself in living and dying for other people, and was illustrated in the teaching of Jesus by a willingness to carry burdens twice as far as you were compelled to carry them! In his personal example *Agapé* was characteristically shown by Jesus's doing a matter-of-fact action of everyday domestic service on behalf of his friends (as recorded in *John* 13^{1-17}).

This whole ethic, and example, is strictly and vitally relevant to the problem before us. The Church should be saying (but is not, yet):

> We are in deadly peril of wholesale race-suicide. All means so far tried of persuading people to have children, in view of what modern science has shown them about ways of avoiding having children, have proved ineffective. But we of the Christian Church have as the only reason for our existence a Life and a Spirit, those of Jesus Christ, risen and still alive amongst us, which deal directly and vitally with this problem. Christ's Life and Spirit say that life is not to be lived for personal pleasure, but—laboriously and self-eliminatingly—for others. If you neglect His teaching here, you will die.

In other words, the present situation as regards population-figures is the greatest challenge that has ever been set before the Church, and the greatest opportunity ever presented to her. She stands between mankind and wholesale destruction. She has often piously affirmed that Christ is the one hope of humanity. But now it is true, not just piously, but objectively and scientifically. The future depends upon the Church awakening to her destiny and to the meaning of her central message. Will she be worthy?

Dr. G. F. McCleary's latest book, *Race Suicide?* (Allen & Unwin, 6s.), should be read by all interested in this subject. It draws its data from many countries, notably Sweden and the United States. How far prophecies can go astray is seen in Lord Bryce's estimate of a population of 300,000,000 for the United States at the end of the century; it now seems likely that a maximum of 160,000,000 will be reached about 1985.—EDITOR.

THE CONFESSIONS AND FAITH OF AN ORDINARY SOLDIER

I AM just an ordinary kind of individual, whose counterpart can be found thousands of times over, at present serving for the time being in His Majesty's Forces, to which I was "directed in the National Interest". The Cause, I am told, is of the utmost worth, being one which will eventually bring about that happy state of affairs desired so much by all men—Peace, Joy, Happiness, Security. Quite frankly, while I appreciate to the full all high idealism, I cannot yet see how all the blessings we desire so much can be won by all the carnage, waste of human life, and human suffering.

Still, perhaps being just one of the "ordinary little men" I have not yet attained that stage of discernment when I can really see the whole matter in its true perspective. All I know is that I want to dwell at peace with everyone. I know that I despise and abhor with all my heart and soul all the horrible things which I am told are practised by Nazism. I know that I hate brute force, which seems predominant in the hearts of Hitler and his adherents—so I fight.

What I cannot bring myself to understand is why if my God, who is also our Father, cares for us he allows such suffering to take place day after day. I have been taught from a small boy that our Heavenly Father is a God of Love, Wisdom, and Understanding, and that he loves us and cares for us, whether we be black or white, yellow or red. If this is so, surely there is something wrong somewhere, something that doesn't fit in. I long for a better understanding of all that is happening at the present time. Does my God really care?

Thirty little coffins are laid out in neat rows in the classroom, which only one short week before echoed with the happy and innocent laughter of wee mites; *twice two are four, twice three are six—Jack and Jill went up the hill to fetch a pail of water.* One can almost hear them prattling away happy and glad in their innocence; now all that remains is 30 little wooden boxes containing God's priceless gift, stiff and frozen in death. An aeroplane out of control crashed into their school. No! the pilot wasn't to blame; he died too, serving his country. *War*—little victims of ruthlessness and beastliness of war. It makes me sick!

The quiet serenity of old age, the eventime of life, sitting peacefully awaiting the last call to come, worldly anxieties now at an end, dreams of what has gone before bringing smiles and tears maybe. A picture of what might have been, but now all one can visualize—the picture of our old friends hurrying to air-raid shel-

ters to spend the night in the holes of the earth, lying with maimed and mangled bodies among the ruins of their homes, crying out in their agony from the dreadful wounds received from fallen bombs. Does God really care?

The young married woman happy in her love for husband and home returns now to an empty, barren house after doing her share of "National Service". Love has departed for a while, leaving an empty void which will not be filled till he returns.

The mother sits listening to the rain and the wind beating and blowing against the home. Where are her boys and girls now? She hopes they are inside somewhere "in really nice billets", that their shirts and clothing are carefully aired, that they are not in a danger zone. How she misses their happy voices, the house is so still. She can almost hear them—*Hello, mum, I've had a smashing time tonight—what's for supper—are you tired?—see I'm up early, mummy dear. You will iron my frock for me ready for the dance tonight—Good-night, mum.* Now all she has is an occasional letter. Wearily, she places the bolt in the front door. They all used to laugh at her, said she was frightened burglars would run off with her. Now she hates bolting the door, she feels she is shutting her own out. O God, how much longer? A silent figure in her old-fashioned nightdress kneeling by her bedside—*God bless my Harry—God bless my Lillie—watch over them, Dear God—bring them home safely—protect them from all dangers. Amen.* Does He really care?

Like Solomon of old, I feel like crying out with a loud voice, "Grant unto me wisdom, O my God. I want to understand. I want to be able to see not through a mirror darkly, but face to face". I seem to be in a maze trying desperately to find the centre, and only succeeding in going round in circles. Night after night I lie in my hole dug in the earth—slit trenches they call them—listening to the rumbling of our heavy guns, hearing the drone of aeroplanes, ours and the enemy's, with their cargoes of death roaring over my head. Constantly the thought has always been there. Does He really care?

Standing by the side of a few naked wooden crosses—*In memory of Gnr. —— killed in action. In memory of Pte. —— died of wounds.* Some buried by the side of the road, their last resting-place swept by the stench of diesel oil and the fumes from the exhausts of fast-moving vehicles.

It is all a mystery—slaughter, strife, tears, to bring happiness and peace! Men trained to kill and maim each other in cold blood; where does it all come in? *Love one another. Who is thy neighbour? If he smiteth one cheek then turn the other.* "Oh God, where am I, I want to believe, I want something to hang on to".

I have been brought up in the midst of Church life and activity; therefore I cannot say I am a stranger to the great principles of Christianity. I thought my faith was ever so sure. Is it? I wonder! Sorrow and joy, laughter and tears, yes, I've found them all since I have been in the army marching arm in arm—angels and devils swinging along the road together. Is there anything I can hang on to that is *absolutely certain?* What I want is something which I can grasp—which is unchangeable, sure, abiding and firm. Something which is established on a rock which is unshakeable.

Is there anything certain in this poor world of ours? Nations quiver and totter in the maelstrom. Governments, kings, rise and perish. No, my certainty cannot be found there. How about the promises given by the authorities? Places fit for heroes to live in. Can I rely on them? Not in face of past experience. They succeeded in giving us blood, tears, sweat, but can I trust them to provide me with the happiness and contentment I am fighting for? I simply cannot trust them.

Where can I find in the world this certainty I long for? Even life itself is uncertain. Here today and gone tomorrow. Young lovers are *certain* that there never was such a love as theirs. They are *certain* that their future married life is going to be so different from that of anybody else. Dreams of ideal bliss and rapture. How often does disillusionment follow in a little time?

A happy father and mother gaze with wonder and awe at their new-born babe, *certain* that there never existed such a lovely child. Plans are made and hopes are expressed that his future will be great and fine. Every opportunity which was denied to them shall be his. How soon realization comes that circumstances prevent them doing what they want!

The young boy leaving school is *certain* that before long he will occupy the managerial seat. How quickly comes the knowledge that, unless he is fortunate, he is condemned to be just an ordinary little man wearing the seat of his trousers out on the stool in the General Office. As a man he looks forward to the day of his retirement, dreaming dreams of the day when he can potter about a small garden by the seaside, no more catching the 7.55 to town, no more subject to rules and regulations. Once again his plans, of which he is so *certain,* are dashed to the ground. Illness, suffering, death stalk beside him. People say, "Poor Tom; he was looking forward to his retirement. Ah well, he died in harness". Certainty! Is there anything certain? Rack your brains for anyone who really found certainty. Found anyone?—no—just a minute, *yes,* I seem to remember something; what was it? Now I've got it. A man who was *certain.*

The blind man to whom our Lord gave back his sight—blind

from birth, his days spent grovelling in the gutter, begging for alms. This man, by his faith in the power of Christ, was made whole and, questioned about it by the wise, the learned, and the sceptical, he replied, "One thing I know, once I was blind; now I see". He was indeed *certain*. Nothing could shake him. Now that is what I want—to be certain that God still cares for me. Even though I am surrounded by death and destruction, hatred and bitterness—He still cares. *It is easy when I am at home,* but now my thoughts are nearly always bitter. Sometimes I wonder whether I shall go mad. I must have certainty that I am not walking alone.

God who made the earth,
The air, the sky, the sea,
Who gave the light its birth,
Careth for me.

The words seem to come before me, and I hear the shrill treble voices of children's voices singing. Can that be it? He careth for me. A child's faith. Who cares for me? God—Christ Jesus—ridiculous assumption. If I have a childlike faith in God, and I believe He careth for me, why have I to suffer so along with millions of others, leave home, wife, friends, live like an animal at times, feed like an uncivilized person? It is very hard: unless ye become as little children you cannot enter into the Kingdom of Heaven. In any case, who is this God, how do I know there is a God? I've never seen Him. Neither have I actually seen the love my wife has for me, but I am *certain* she loves me. Must I prove there is a God? Oh the usual argument—trees—flowers—sky—air—grass—that's nature. Is it? Who is this God Who is omnipotent, all-loving, kind, Who, if I have a childlike faith, will give me all the *certainty* I want? Can I be certain of Him? Let me reason it out. Why blame God for all the present misery and my own suffering? Is it His will that we should suffer?

Whom the Lord loveth He chasteneth, and scourgeth everyone whom He receiveth. It is a funny way of loving anyone. What is the root of the matter? Good and evil, forces of which we have little conception. Mostly we all believe in good and evil. We recognize them when we see them. Good man—evil man. The fallen Lucifer, Son of the Morning, Satan—devil. How do I know he exists? I am getting involved in arguments I cannot explain, I feel like Job of old in his affliction, trying to reason the working of God by human standards.

What am I after? *Certainty that God cares for me.*

I turn to the Old Testament—Adam—man, created from the dust becoming a living soul. Gosh, I really have it there—I am part of God; He breathed into man His own breath. I am indeed a child of God. Nothing can touch me. Yet still follows failure—

cast from the garden, "dust thou art and to dust shalt thou return". Utter failure there; yet I am still conscious I am approaching the certainty. I recall with sadness standing by the still and peaceful form of my mother: I felt then and feel now she is not dead. This is but a shell, a casing which had housed for a little time the one who bore me and showered love upon me.

I am indeed blind—I have been blind. I see now: in the first Adam all die, but in Christ shall all be made alive. God is indeed a loving, heavenly father. He sent His only Son into the world to be crucified for me. For since by man came death—by man came also Life, Eternal Life. Jesus, the Son of the living God, came and dwelt among us, sharing our burdens and knowing our sorrows, dying that we might be redeemed from our sins.

Yes, I *do* know that someone still cares for me. I am certain now. This same Jesus who died for me is still my friend, brother, protector, redeemer. O death, where is thy sting, O grave, where is thy victory? Thanks be to God which giveth us the victory through our Lord Jesus Christ. Yes, even at this moment I can hear the glorious choir singing, "I *know* that my Redeemer liveth". It is the one certain thing in the whole world. He does care, He does love me, and I know and am certain that because I am His, He also is mine. To use Henley's words in a Christian sense, "I am the master of my fate, I am the captain of my soul".

Help me O God still to be true to thee, to trust in thy power that I may be a worthier follower of Thy Son, Jesus Christ.

J. B.

ETHICS AND CHRISTOLOGY

By the Rev. E. L. Allen, M.A., Ph.D.

If one is to offer anything in the way of a re-statement of Christology, it is perhaps necessary to begin by giving one's reasons for finding the traditional statements unsatisfactory, though they have the authority of centuries of faith and usage on their side. But it is possible to combine the rejection of the credal formulæ for oneself with a full appreciation of the service rendered by them historically. In fact, it may be just because they met the need of their time so admirably that they cannot do the same for ours. But it is clear that the meaning of the Creeds is no longer as self-evident as it once apparently was: they are sacred texts which need a great deal of commentary before they can be understood and appreciated. Their religious value has to be argued for, it is not immediately apparent, and we have to be asked to bear in mind that they employ a technical language which is not our own.

I do not propose, however, to offer any criticism of the traditional formulæ in detail, but merely to point out that the whole intellectual climate has changed since they were drawn up, and that in two important respects.

In the first place, our whole study of the Bible has been revolutionized by the historical approach to it: from this there is now no escape for any of us. I do not refer to any so-called "results of modern research", but to the general outcome of this fresh approach to the Gospels, a fresh approach which influences even those who denounce it. The Bishop of Derby may tell us in his latest book, *Christ in the Gospels,* that there is no stratum in the tradition which they preserve for us that is not Christologically coloured, as it were. But in his Bampton Lectures he frankly admitted that that Christology is not of one pattern throughout, that it shows the marks of a historical development. We can no longer dismiss the earthly life of Jesus as irrelevant, nor can we, with Luther, take our portrait of Him from the Epistles. On such a question as that of His omniscience, it is now generally conceded that we must not reason *a priori,* but must examine the facts with an open mind. This principle is capable of being carried much farther. Grant that "God was in Christ, reconciling the world unto Himself", it is for us to accept the facts as to His presence and not to seek to determine in advance what form it must have taken.

In the second place, our whole philosophical outlook has changed since the days of the Fathers, and to some extent as a result of their work. Their philosophy was pre-Christian; ours has

benefited by centuries of contact with Christianity. Their metaphysics was based on an analysis of sensory experience, while since Kant we have learned to emphasize rather the significance of ethical experience. To my mind, the *philosophia perennis*, imposing as its architecture undoubtedly is, rests on the same inadequate foundation as modern naturalism. It arrives at its concept of reality by leaving out personal relationships, history, morality, and religious experience, and then tries to force these into the categories which it had constructed without them. Since Kant, we have learned to doubt metaphysics as a science, while acknowledging the place of metaphysics as "a necessary disposition of the human mind"; we have learned also that the categories most appropriate to ultimate reality may not be those of substance and its properties, but rather those of will and spiritual values. If our concept of reality has thus been drastically revised, it follows that there is need for a thorough reconsideration of our Christology.

Once we approach the matter from this angle, we become aware of a pattern of thinking in the Bible to which justice has never been done. It is customary still to say that we are shut up to the two possibilities of incarnation and adoption: Christ is either God become man or a man promoted to be God. But there is surely a third possibility, that a man might be so used by God that his acts would be God's acts and through his life God's deed would be done. We see that even in the case of a conqueror such as Cyrus: when he storms a fortified city, God breaks in pieces the doors of brass, and when he rifles a king's storehouse, God gives him the treasures of darkness. But of course we must look elsewhere for the illustration we are seeking in this connection.

It is said of Moses at once that he is to free his people and that God has come down to do so. The two statements no doubt originate with different sources, but Stephen's speech in *Acts* combines them as two sides of one truth: "I am come down to deliver them; and now come, I will send thee to Egypt". The significance of the Exodus-story for Israel was that Moses was more than a man who obeyed God's instructions; in what he did God was personally active. The supreme deed of God in the people's history was done through the deeds of a man who accepted God's will and made it his own. But we can look beyond this to the Servant of the Lord in *Second Isaiah:* he is the prophet-martyr by whom God works in the world, the sword in His hand, the arrow in His quiver.

As far as we are able to recover the self-consciousness of Jesus, it was after some such fashion that He thought of Himself, and that His immediate followers thought of Him. The Figure we meet in the Gospels is that of a man like other men, but a man who knows that He stands in a unique relation to God and wields His authority upon earth. Hence in *Mark* 2 He speaks of Himself as

the Son of man, who can exercise even the divine prerogative of forgiveness. He sees Himself in the future as God's Vice-gerent, and as one who belongs to God's world and has His sovereignty delegated to Him. Yet His whole life is spent in conscious dependence upon God as Another than Himself, and He refuses even the title "good" lest it detract from the honour which is due to God alone. It is noticeable that at the high-point of His ministry, when Peter confesses Him as Messiah, the disciple does not mean by that to put His Master beyond the category of the human, as is clearly shown by the fact that a minute later he is censuring Him for thinking that the Messiah might be called upon to suffer!

When we turn to the early chapters of *Acts,* where Luke is drawing in all probability on a good source, we find the same Christology. Jesus is spoken of as "a man approved of God unto you by mighty works and wonders and signs, which God did by Him in the midst of you", and as one who is now "by the right hand of God exalted". In *Acts* 3 He becomes the "Servant" and the "Prince of Life", the ideal Prophet whose voice decides on the ultimate destiny of those who hear Him. The language of Peter's sermon to Cornelius and his household is equally clear: "Jesus of Nazareth, whom God anointed with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil, for God was with Him". Here we are at once reminded of what was said above of Moses: God "is with" His Servant, so that what He does God also does. I know, of course, that it is usual to dismiss these opening chapters of *Acts* as containing only what is crude and primitive; but is not that to read back into the *New Testament* our modern prejudices derived from the theory of evolution?

The relationship between Jesus and God is thus to be thought of as *ethical and personal;* it is the relationship of a Servant to His Lord, a Son to His Father. Such a relation can only have been achieved in full and genuine freedom, Jesus living with God in filial trust and obedience when it was open to Him to do otherwise. All our difficulties on this point arise because we begin with a metaphysical Sonship and then have to make the ethical one the inevitable result of this, reducing it to the level of mere brute fact, whereas it was an affair of God's grace and His response.

Furthermore, the relation between Jesus and God will have been *conditional:* His life was the expression of God's will in so far as He day by day accepted that will and made it His own. Only in this way could a human life be at the same time a divine action in the world. The Father made known to the Son what it was He willed to do through Him, and the Son was ready: just in so far as He entered into the divine purpose in His existence that purpose was carried out and God was personally active in Him. When

therefore He bade a sinning woman "Go in peace!", it was because He understood so well the mind of God towards her at that moment that His act was charged with a significance beyond the moment, and became a demonstration of God's mercy towards mankind. His dependence upon God made Him God's agent in the world: the Son, as the Fourth Gospel never tires of asserting, did nothing of Himself, but what He saw the Father doing.

There is a passage in the *Theologia Germanica* which expresses what is in my mind better than any words of mine could do:

> There are yet other ways to the lovely life of Christ, besides those we have spoken of: to wit, that God and man should be wholly united, so that it can be said of a truth, that God and man are one. This cometh to pass on this wise. Where the Truth always reigneth, so that true perfect God and true perfect man are at one, and man so giveth place to God, that God Himself is there and yet the man too, and this same unity worketh continually, and doeth and leaveth undone without any I, and Me, and Mine, and the like; behold, there is Christ, and nowhere else. . . . And seeing that God is here made man, He is also able to perceive and feel love and hatred, evil and good and the like.

What the mystic says of the Christian I would apply to Christ. This step was in fact taken by Hans Denck:

> It has pleased the Eternal Love that the man in whom love has manifested itself in the highest degree should be called the Saviour of His people. Not as though it were possible for Humanity to save anyone, but that God was so completely united with Him in love, that this man's work was all the work of God, and all this man's suffering was counted as the suffering of God Himself.

It is important that justice should be done to the last half-sentence in this quotation. I find that when one speaks of a unity of will between Jesus and God or of an ethical unity, one is often taken to mean merely that, so to speak, God issued certain instructions and Jesus carried these out with fidelity. But there is much more to it than that. The fellowship which is established between the two is so close and so inward as to bring with it a sharing by the one in the experience of the other, so that God is personally involved in what Jesus does. His compassion for the unfortunate is the dealing of God with them, and His endurance of hardship and trial is the divine entry into our afflictions. What was done by Jesus in a particular time and place is also done by God at the super-historical level as something which has significance for all times and all places.

Here, however, I find myself unable to take the step which tradition takes and to pass from unity to identity. Brunner states the position clearly: he is concerned to assert

> the identification of a point in the Here and Now with the eternally divine, of a human reality, of a personality, with the Divine Godhead. Faith is concerned supremely with the non-separation between the Revealer and that which is revealed. Hence not only is that which is revealed eternal, but the personal Revealer also, for both are one.

This seems to me a piece of *a priori* reasoning where the appeal should be to the facts. The Gospel record would rather lead us to admit a distance between the Revealer and the revealed, so that even in Jesus the law holds that the heavenly treasure is entrusted to an earthen vessel. The language of Jesus was that of His time, as were its thought-forms, and He expressed His own consciousness of His mission and destiny in symbols drawn from the apocalyptic literature of His day. Had He been born an Englishman of the twentieth century instead of a Jew of the first, the historical limitations would have been different, but they would have been just as real. God, being greater than all His servants, is also greater even than His Son.

Nor do I think that it is wise to commit ourselves to the sinlessness of Jesus, as though all would fall with the possibility of doubting that. We have to remember that the Gospels were written in a time when "sinlessness" did not mean what it does to us who have been reared in a Pauline tradition. The fact that the contemporaries of Jesus could ascribe sinlessness to Abraham, Isaac, and Jacob suggests that they meant by it simply that the life as a whole was righteous in the sight of God. I do not think it is necessary to assert that the filial relationship in which Jesus stood to God was at the same intensity in every moment of His life, that the unity of will of which I have spoken was always equally realized. The meaning of the Baptism and the Transfiguration may well be that in His life too, as in ours, there were certain high moments at which His mission became plain. The writer of *Hebrews* uses language which suggests that Sonship was attained by Him as the result of discipline and experience, and that it was fully achieved only in Gethsemane. Perhaps we should think of the life of Jesus as an adjustment of His will to God's which admitted of degrees of unity and was consummated in that moment when He bowed and said: "Not my will, but Thine". So He went to the Cross to offer Himself to God without reserve in such inner conformity to the mind of the Father and such total acceptance of His will that what was at one level a human tragedy became at another a divine self-sacrifice.

We must therefore distinguish between the historical Jesus and "that which was of God in Him", between His life and the divine significance which it bears as the result of the divine activity and self-expression in it. It is to the latter that we pay homage, as this has been set free from its immediate limitations by death and resur-

rection and continues in our midst. The unity between Jesus and God was so close that He has become for us the highest symbol of God; what He was in the supreme moments of his earthly life has abiding significance, since through it God still draws us to Himself.

In theological language this amounts to establishing a distinction between "Jesus" and "Christ", a distinction which at once separates and unites them. "Christ" is the eternal Mind which was revealed and active in "Jesus" the historical individual; it is that aspect of His life by which God speaks to each generation as truly as He spoke to that in the first century in Palestine. That which was wrought out in the high moments of His human life has been preserved from death, and continues with us to the end of time. What is distinctive about this—and here, I take it, is what is meant by the Resurrection—is that it is not so much an influence that is with us as a Comrade. The least inadequate language we can employ of Christ is that He is with us as a living Spirit.

To speak of Christ as a symbol does not rob Him of reality. It is time we understood that all language becomes symbolic when used of the spiritual world, if not even at a lower level than that. Some picture of God we must have, and the materials with which to construct that picture must be taken from our ordinary human experience in history: there is no other source on which to draw. The man who thinks of God as a great Mathematician or as world-law or as an influence is making his picture as truly as the most orthodox of Christian believers: the Christian has, however, the advantage of using materials of a higher order for his construction. It is not that we fancy that God is like Jesus, but that God did in fact so bind Himself to this man that we must think of Him always since in terms of Jesus.

When I said that Jesus has become for us, as Christ, the highest symbol of God, I was translating into the language of our own day both the bold assertion of Jesus before the high priest and the great Christological passage in *Phil.* 2. The assurance with which Jesus went to death has not proved to be in vain; He has in fact come back to us, as He said He would, as God's representative and the King of men. God has given Him "the name which is above every name"; He has made of Him the form under which He reveals Himself to men. But what, it may be asked, of the cryptic reference to pre-existence in the *Philippians* passage? That expresses, in poetical and symbolic language, something which is integral to the position I have been outlining: what was worked out by God in the historical life of Jesus was something which had been for ever in His heart; it was a purpose which sprang out of His own being, not an afterthought.

We therefore who look back upon Jesus acknowledge in Him the decisive deed of God for us men and our salvation. In Him

God came Himself to visit and redeem His people, and the will by which the world was made was wrought into the texture of His life from day to day. The category of action is, I submit, far more satisfactory than that of substance, whether from the Biblical or the philosophical point of view. The deeds of God are many, the world is sustained by a succession of them; but as Christians we discern in Jesus Christ the deed of God which crowns and interprets all the rest. Jesus is not just one instance of what God is always doing, nor is He something which God did once and then never again; rather is He that one act which makes clear to us the continual activity of God. In Him the divine love so comes to us that we can discern that it is always coming, but alas! we have not the eyes to see it. The opposition which Brunner insists upon between particular fact and eternal truth is here shown to be false; for the life, death, and resurrection of the Lord are that set of particular facts which is fraught with a universal significance. The Cross on Calvary reveals the Cross which is in the heart of God.

I have tried to give an account of the person of Christ in ethical and personal terms. Some will reply: "But this is only the beginning; must we not go on to ask what His relation is to ultimate reality?" Here, of course, all turns on what I pointed out in the introduction: we insist on interpreting the Christian facts by a pre-Christian philosophy instead of allowing our philosophy to learn from the Christian facts. What is ultimate reality from the Christian point of view? Surely it is the living God and His purpose for the world. To have stated Christ in terms of this is surely to have set Him in relation to ultimate reality. If the Christian world-view is sound, then to say that Jesus was one in mind and heart and will with the Father is to make a statement of a higher order than if we said that He was of one substance with Him. To pass from the ethical and personal to the "meta-physical", in the sense of a philosophy for which sensory experience is the source of knowledge and physics the storehouse of categories, is in fact a *descensus ad inferos*.

I am aware that the textbook classification of the position here outlined is "Nestorian". For the formula "two natures in one person" I would substitute the concept of one situation brought about by the interaction, adjustment, and final unity of two wills, one human and one divine. God sought in Jesus one in whom He could enter the lists on behalf of mankind, and when Jesus understood what was asked of Him, He was ready for it. There are questions, I know, which will suggest themselves at this point. Why did God choose this man and not another for this *rôle*? Or did He perhaps choose others and only this man respond? To such questions we have no answer. In a sense, God brought to the life of Jesus just the hope He brings to every human life, the hope that

through this new creation of His He can bring His Kingdom among men. But in another sense, God meant by Jesus something He had meant by no other, that He would in Him gather up and bring to fulfilment all these hopes, in part realized in other lives and in part frustrated in them. Hence He has for us decisive significance and we receive Him as God's supreme gift to us. Whether one is justified in using the term "incarnation" of such a view as I have set out is more than doubtful; but the truth expressed in that word must be retained: Jesus is not the man who climbed to Godhead by His virtue; He is the man in whom the Eternal God Himself came to us. The secret of His personality is with God, and we are content that it should be so.

WORTH NOTING FROM RECENT BOOKS

. . . one of the causes of our present calamities has been our spiritual pride, and a better knowledge of ascertainable fact, a greater awareness of the European past, might have put us in a humbler and less dangerous frame of mind about the frailty of our political devices. Awareness of a remoter past might have had a similar effect. The English people have lost a great store of political wisdom, expressed in the simplest terms, since they gave up reading the Old Testament. The story of the cure of Naaman's leprosy has a moral for politicians. . .

. . . one of the rules which applies to the writing of history; that it is wise, in dealing with motives, always to give a man the benefit of the doubt and to assume, unless the evidence to the contrary is wholly convincing, that the intentions of others are not less honest than one's own.

E. L. Woodward, *The Study of International Relations at a University.*

The state of the world during the two thousand years of Christian supremacy; the laxity of morals everywhere the moment war offers an opportunity for licence; the heroism of those who are not Christians; the feeble hold of the Churches even on their own flocks; the nobility, courage, and generosity shown at a crisis by those whom Lord Davidson would term "bad people"; the position taken by the Pope, who, instead of protesting against abominations and horrors unmentionable, parleys with the perpetrators and smiles even upon the "heathen" Japanese in his skilful twistings to preserve his power—all this refutes the cry that orthodox Christianity alone can save us from immorality, crime, worldly ambition, and overwhelming lusts.

Marjorie Bowen, *The Church and Social Progress.*

DEVELOPMENTS AND EXPERIMENTS

This Section of our Journal aims at chronicling not only developments in theological thought and in ecclesiastical organization, but also practical experiments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem in one part of the country, the rest of the Churches remain ignorant, and we trust that these pages will not only serve as a clearing-house of ideas and a record of changing emphasis, but also broadcast valuable information of progress in Church and denominational life.

Our representatives in the Colonies and the United States will from time to time contribute accounts of similar movements. The Editor will be glad to consider brief articles serving this purpose.

BOOKSHOP EVANGELISM IN NIGERIA.

By Frederick Pilkington.

Missionary Societies' Bookshops are firmly established throughout Nigeria. They are often the most attractive buildings in a town, and all of them are centres of busy activity, for buying a book in West Africa is a serious consideration, and time must be taken to make the right selection. The bookshops seem to have a compelling invitation to "come in and look round" without any compulsion to buy, a business arrangement familiar to shoppers in England but which one hardly expects to encounter in remote West African villages. Hours can be spent in bookshops of large towns like Lagos, Kano, and Joss where they are extensive modern buildings and efficiently conducted businesses, and also in far-out-of-the-way places, where the bookshop is probably the only decent building in the place, though it consist of nothing more than one small room and managed in the spare time of a station missionary. Hours so spent are means of gathering valuable information, right on the spot, of what is being done in providing Christian literature for Africa, and of the intricate problems involved in producing that literature. One can go to West Africa with little knowledge or appreciation of the vastness of missionary enterprise and by visiting bookshops alone come away with a deep sense of wonder and admiration at all that has been accomplished and in a comparatively short time. Missionary Societies are providing vernacular and English Christian literature as part of the wider presentation of the new way of life in Christ in an African setting.

The Missionary Bookshops of Nigeria are only one part of evangelism, but an important part. The main function is Missionary propaganda, and that is a wide term embracing many expressions of service to the community. Overseas newspapers and magazines are imported; the latest books of fiction, letters, poetry, and non-fiction, as well as classics and standard works, are on sale; technical and textbooks are stocked; sports gear and gramophones are displayed; the usual stock-in-trade of a stationer's and office-requisites shop is in evidence; and there are subscribers' circulating libraries with a comprehensive selection of English and foreign books of every type. Bibles, prayer-books, and hymnbooks are always in prominence at the bookshops, but a good many other things are sold as well,

and often it is the only place where these other things can be had. There is a large sale of English fiction and topical books, and as people go to the bookshops to buy them, the Missionary Societies are able to exercise an unofficial censorship in what passes over their counters. The larger centres in the towns are the supply depots for the smaller agencies in country places.

Associated with central Bookshops is a printing-press. This is not just a small machine in the back room, but a fully equipped plant, housed in extensive buildings, staffed by trained and skilled craftsmen both European and African, and capable of turning out anything from a visiting card to a newspaper, or a small pamphlet to a bound ledger or illustrated volume. Printing is done in many languages, especially in those current in the area. The facilities offered by the press are used by Government, commercial houses, trading companies, peoples' organizations, local churches and societies, and private individuals. The Bookshop with its press is a powerful trading organization used by the community at large, and the Missionary Societies offer this service as a contribution to the wellbeing of the people, in the name of Christ. It has no other justification, however valuable its service to the nation or how wide its scope or comprehensive its range of stock, than as a means of evangelism, perhaps as an evangelism in itself. Bookshops were instituted for the purpose of giving people the printed word of God, which always endures longer than the spoken word, and also Christian literature, without which awakening any literate people would be in danger of dropping back into illiteracy; and now the demands of a new Africa are being met, a new Africa influenced both by Christianity and the impact of Western civilization.

Christian literature offered in the Bookshops can be grouped into three main sections. There is first the vernacular section. There are about four hundred languages used in Africa, and among them are the five or six current in Nigeria, with dialects and hybrid languages. This means that a literature is needed in about half-a-dozen versions, and it depends on the locality of the Bookshop as to which is the most widely stocked edition in any one shop, if in the South *Ebo* and *Yorruba,* and in the North *Hausa.* It is essential that a vernacular literature be available to suit the mental and spiritual needs of people who never learn any other language than that of their primary education, their own mother tongue, in the learning of which so many never get beyond the beginning, and without simple books they soon forget the little they learnt. Hence not only are translations of the Bible available, but also locally printed material which aims at fostering spiritual growth and encouraging the people to take an interest in home and local problems and even world affairs.

The formation of a body of vernacular literature must have been a complicated problem. There is a wide circulation, and a variety of subjects for the more advanced in learning. The printed word is going out into far remote bush places and being used until the paper no longer holds together. It all sounds so easy. A person buys a book, takes it home, and it passes round family and friends until it is completely worn out. There is a lot more in it than that. Before the book ever reached the shop there had to be a lot of hard thinking and selection, by the "man in the back-room". From much that is available a selection as to what can be printed has to be made, for not even a Mission Press can print everything that comes to the Editor: if "this" is printed then "that" cannot be. The wording must be simple and interesting so as to appeal to the imagination of the readers, and it ought to have some bearing on the special conditions of life of those for whom it is intended. To achieve this result there is involved the intimate knowledge of experts, gifted with linguistic abilities,

and capable of deciding what is worth publishing; this means they must be efficient in native languages, able to enter into the heart of the people who speak the language, and to think as they do. Before he writes his first page a missionary has to live with the people for years, studying their language and their ways, entering into their homes and their lives, becoming part of them. Not too long ago it meant starting with nothing as a guide, not even an alphabet, and collecting a few words, derive from them a grammar and finally a written language, which is constantly being revised even yet because of greater knowledge and new discoveries.

A choice, too, has often to be made in which variation of a vernacular a manuscript shall be printed. There are many dialects, and the question arises whether it would be wiser to encourage the people to adopt one of the dialects as a means of expression through the printed word, and if so, which one? A common language in any one area can be a means of unifying the people, but there is always a danger that a dialect may undergo many changes in a short time and become obsolete, and thus the expense of setting up type and printing literature would be wasted. The need is so great that there must be no risk of waste. In Northern Nigeria, where there are many dialects, *Hausa* has become the common language and even makes a fair bid of becoming the *lingua franca* of Africa, and in Southern Nigeria *Yorruba* has the pre-eminence. Many problems have thus to be resolved before vernacular literature reaches the shelves of the Bookshops. Translations from English must also be done by competent linguists. This is grand work for men with the necessary gifts and graces, and it is a full-time specialized job, since not every man who can speak a language is capable of writing it and using it as a means of translation.

Another section of Christian literature offered by the Bookshops is printed in English on the field. Many West Africans are not only bilingual but also have a working knowledge of elementary English. Some advocate English as a universal language in Africa, a proposition supported by many Africans, and make teaching in English compulsory in schools, to the neglect of vernaculars. English is the language of trade and commerce, of government and administration, and, of great significance, the language of the civilization which is doing so much to change West Africa. English may be more serviceable in non-British African territory than the language of other European countries. In British West Africa there is a growing number of those who know English. There are many newspapers published in English in Nigeria from news gathered by African reporters and edited by African editors, many of whom visited England several months ago as a Press delegation. Broadcasting is in English, little time being devoted to vernacular programmes. A significant feature in regular broadcasts, which demonstrates which language will reach most of the people, is the number of hours given to news and talks broadcasts in Pidgin English—not quite the standard of the B.B.C., but it reaches the people and is understood by them.

The African wants English, a daily increasing number know English, and Missionary Schools teach English. The Bookshops provide a literature for this English-speaking section of the community suited to meet the needs of the beginner as well as the more advanced reader. Simple books using a limited vocabulary, a kind of basic English, are needed, that have interest and imagination. Casually glancing through many of the small books available, it would appear that the Missionary printing-presses have turned out a good number of readable books using only a few hundred words. There are church magazines, admirable reproductions of English stories, and excellent abridgments of articles. Bookshop publications transcend

Church divisions, there often being an agreement between Missionary Societies that one of them will supply all the needs of an area.

Literature produced on the field gives an opportunity to Africans who have writing ability to express themselves. Some have already produced books of interest and value to their own community. There may be no outside appeal in locally-written matter and the limited circulation would not secure British or American publishers, but it is of inestimable value to the people for whom it is intended. A large body of tribal history is now being written before it is lost for ever; and also accounts of native customs, the original significance of which is forgotten; and traditions, once binding on the people now having little, if any, application, but needing to be appreciated if present-day life is to be understood. Such items of local interest and history as well as excellent folk-lore stories, are being recorded in English; and in giving Africans an opportunity to collect, write, and preserve them the Bookshop Press is doing a grand service. With English, as with vernacular publications, a wide selection of subjects is covered, and only part of the available material reaches publication.

A third section of literature is that imported—books printed in vernacular and English and published in England and America for special use in Africa. These fall into two divisions. First, purely educational books covering every subject and chiefly devoted to the teaching of English. There is provision of simple readers in a graded series, with an African background. These books start with very simple sentences and pictures for young beginners, and reach to textbooks for higher forms in secondary schools, and to university degree standard. These books with special African interest bear names of familiar publishing houses. Most of the English textbooks for Africa share things in common. The various series aim at teaching English first by speaking, then by reading, and finally by writing. There is a lavish use of pictures and sketches of African scenes, and these are used in a method of teaching English by question and answer, thus learning the art of speaking. The most elementary primers are almost entirely composed of pictures. A progressive plan runs throughout any one series, and the primers are so arranged that if the pupil ends study at any one part he will have gained some knowledge of elementary English. A vocabulary is built up gradually. The names of things are learned from pictures, and the words acquired are used repeatedly, the introduction of a new word being fully explained. There are probably less than two thousand words used in any series. These educational books are sold in thousands by the Bookshops to Christians and non-Christians. Following the pattern of the educational primers, there are books involving the African outlook on home life and family relationships, cookery and the equivalent of "Make do and Mend", "How to do it", or "What is it?"

The second division includes strictly Christian literature, again specially edited and compiled. Small, well-arranged and colourful Bible stories, manuals for Church membership classes, devotional and prayer-books and books on Christian living and practice are all published in several languages. Side by side on the shelves with an English edition of *The Pilgrim's Progress* will be a special adaptation in *Hausa* and *Ebo* and *Yorruba*. In these languages, too, will be the hymns of Charles Wesley and The Book of Common Prayer, and, most important of all, Bibles, Gospels, and portions of Scripture.

Missionary Bookshops have assumed a great responsibility because missionaries saw a need. The self-imposed charge, under God, is being honourably discharged in the evangelism of the Bookshops. Christ is preached in more ways than from a pulpit, and He is honoured in other

ways than by erecting an altar. The Missionary Societies' Bookshops are making a contribution to the further development of a people and circulating Christian literature in remote villages as well as big towns. The whole of Christendom has an interest in these Bookshops. Knowledge of the African through his language, customs and social living, by reducing his speech to writing and publishing in vernaculars; providing an opportunity for Africans to develop a new culture and to explore by means of educational books and libraries the bewildering life into which they have been thrust; the urgency for the need of a Christian foundation and morality for the new Africa; and a chance of expressing themselves in that new world—all these are the result of the selfless inspired devotion of missionaries, fired with a love of Christ. The debt they owe to Him and His Church they pay in service to others, and one expression of that service is in establishing Bookshops, knowing they stand not alone, for behind them is the Church of Christ.

The books in the Bookshops demonstrate the fact that the Church stands behind them in their great enterprise. They are first established by Missionary Churches, and the names of Missionary Societies appear on the title pages of many books. Along with a United Council of Missionary Societies there are three other international organizations of great importance to the Bookshops. There is The Institute of African Languages and Cultures, covering linguistic activities and native life, with its own educational policy. There is also the International Committee on Christian Literature for Africa, doing a marvellous work in selecting and providing suitable literature, and the British and Foreign Bible Society along with the American Bible Society. All these are behind the Bookshops, and by their combined efforts have gone beyond the dream of Erasmus when he said, long before we even had an English printed edition of the Bible:

> I entirely disagree with those who object to ordinary people reading the Bible in their own language, as if only theologians could understand it, or as if its virtue lies in its incomprehensibility. I would that the Gospels and the Epistles of Paul were translated into all languages.

All these activities may be gathered together in an illustration of two church services taking less than two hours. In a shady spot beneath the palm trees of Nigeria some four hundred men worshipped God and sang His praises, every one of them having come from the Gold Coast. Some were very proud of the English they had learned from books obtained through the Gold Coast Methodist Bookshop, but the majority knew only Fanti or Ashanti and only a few of these could read. The hymns were sung by every man using the tongue he wished. Lessons were read in Fanti and Ashanti from Bibles published by the British and Foreign Bible Society and bought from Missionary Bookshops. The speaker's address in English was interpreted in the two languages by Gold Coast Africans. That service followed an earlier one where the same procedure had been used, except that the interpreters were Nigerians and the lessons had been read in *Ebo* and *Yorrabu* from British and Foreign Society Bibles bought through the Church Missionary Society's Bookshop. Most of these men had in their possession books published by Missionary Presses and some which had been imported. These books they were not only reading themselves but gladly teaching others to read.

Wherever one goes in Nigeria, and other West African Colonies, wherever the life of the people is touched, wherever business is carried on, the influence of the Bookshops is seen. Best of all they are a means of bringing Christ to Africa and Africa to Christ, and without them Africa would be a sadder and poorer place.

FREDERICK PILKINGTON.

THE SEVENTY CLUB'S EXPERIMENT IN LAY PREACHING.

CONGREGATIONALISM, at any rate in recent years, has tended to honour the vocation of the lay preacher in theory rather than in practice. No doubt there are parts of the country where the lay preaching movement is strong, but speaking generally Congregational lay preachers are not numerous. Those churches which have to depend on the services of the lay preacher often have to look for help to the lay preachers of other denominations, especially the Methodists. There are obviously a number of reasons to account for this fact. The last war dislocated this movement in such a way that it never really recovered from the disturbance, and the present conflict has only added to the already existing difficulties. The fact that we are organized as a denomination in such a way that one minister serves one church does not encourage the use of the lay preacher. A connexional system, like Methodism, postulates from the start a place for the lay preacher, who is a necessary helpmeet to the regular minister. Our demand that the one who stands in the pulpit to preach the Word should be an educated person may have further restricted the numbers coming forward to offer for this service. So we have not done a great deal as a denomination to give this training to lay folk, who are educated in other directions. Recently it has been suggested in certain quarters within Congregationalism that a company of Christians meeting together regularly in Christ's Name—a gathered community—are not a Church if they have not an ordained minister presiding over them. Such a view of the Church will hardly encourage men and women within our churches to offer themselves as lay preachers. But there are others within Congregationalism who hold that the lay preacher is not only a necessary but an integral and vital part of Congregationalism, and that the tendency within our ranks to separate the full-time minister from the laity will prove in the long run disastrous to our church life and an impoverishment both of the ministry and of the laity. No more practical way to reverse this tendency towards ecclesiasticism within Congregationalism can be envisaged than the production of a steady flow of lay preachers trained, informed, and dedicated to the task of preaching the Word. One has only to mention the lay ministry of B. L. Manning to realize how greatly Congregationalism has been enriched by one lay preacher. But while Manning's personality and gifts were no doubt exceptional, there must be many others within our churches whom our denomination ought to be encouraging to render this service, as part of the very essence of our Congregational witness and work.

This whole matter of lay preaching is, however, likely to become of urgent practical importance, if not at once, certainly as soon as our churches get back to more normal conditions. With so many churches without ministers and with the Theological Colleges all but empty, our denomination will be forced to fall back on the help of its trained laity or suffer serious loss. Dr. Berry and Dr. Chirgwin have told us that within the next five to ten years something like six hundred young men and women may be needed for the full-time ministry and its allied services (fully-trained teachers, doctors, nurses, *etc.*) to meet the demands of the home churches and the work served by the London Missionary Society. But all this will take time, and it would appear that some scheme whereby churches are grouped together may have to be devised. If this is so it would seem that the help of the lay preacher may be needed in a very special way during the next ten years. For one thing, lay preachers can be prepared and trained more quickly than those for the regular ministry. Once set to work

on the right lines of study they can continue their preparation whilst carrying on their service to the churches. But are we as a denomination seizing this opportunity and preparing men and women as lay preachers to meet this need?

The following is an account of a small beginning which has been made in this direction by the Lay Preachers' Group within the Seventy Club, Birmingham. This Club, which is loosely attached to Carrs Lane, consists of young people of both sexes between the ages of eighteen and thirty-five years who belong to any or no Christian church. While meeting on Carrs Lane premises, the Club is not an integral part of the Church there, though a considerable number of young church members of Carrs Lane are also members of the Club. The Club's Charter is the sending out of the Seventy by Christ (*Luke* 10^{1-9}), hence its name. Its Aim is: "to proclaim the Kingdom of God on earth and to work for this Kingdom by acts of service to mankind"; its Basis of Membership is: "open to all young people who, having considered the Aim and Charter, wish to become members. There is no test of membership. The common loyalty is that of service to others, and the common meeting-ground the friendship which such service inspires". Some two and a half years ago a Lay Preachers' Group was formed and, at the moment of writing, consists of eleven members—six men and five women. All of them are members of the Christian Church and six are members of Carrs Lane. The Group set to work to equip themselves for this service. Preparation is divided into two sections—instruction and practical expression—an equal period of time being given to each. Instruction includes pulpit deportment; the right use of the voice; the conduct of worship; the choosing of hymns; the reading of Scripture; the varying types of prayer—adoration, invocation, confession, thanksgiving, and intercession; different types of sermons—expository, theological, psychological, practical —and their preparation; the preparation of the preacher himself. The practical work includes criticism (a) of worship conducted in Carrs Lane (of course when there is no congregation); (b) of sermons preached to members of the Group in the Seventy Club Room; and (c) of actual services conducted in churches. Those who have taken this preliminary training go on to a systematic study of the scriptures. The general practice is for members to go out two by two, following the Apostolic custom of the original Seventy, one to conduct the devotions and the other to preach. In all cases they have been a man and a woman. The one who preaches chooses the theme of the sermon and then gets in touch with his or her colleague, who builds the service round the theme, consulting the preacher concerning hymns and Scripture reading. So far it has been possible for the writer to go with members to many of the services which they have conducted, and this has made it possible to offer criticism and advice which are more valuable than any which can be given in the practical work of the preparaion classes where a feeling of artificiality is unavoidably present. Fifteen Congregational Churches, in and around Birmingham, have been visited—a number more than once, for the Group almost invariably receive an invitation to come again. These visits have included some of the leading churches of our denomination in Birmingham, including Carrs Lane. One or two churches in the country districts of Warwickshire have also been visited. A number of churches belonging to other denominations have asked for the help of the Group. Recently the Group has taken responsibility for the regular supply of three Congregational pulpits monthly.

It is the opinion of the writer that the regular ministry would be well advised to concentrate upon the training of some of the gifted young folk in their congregations as lay preachers. A number of ministers are, of course,

already engaged in this task. It is our experience that in most of our Congregational Churches there are a few young people, possessing the necessary evangelical fervour and intellectual endowment, who are ready to take up this work, and yet for one reason or another will never be able to offer themselves to the full-time ministry. On the other hand, some, hearing the call in the first instance to lay preaching, may, as a result of their experience, go on to offer themselves as full-time ministers of the church at home or abroad.

ALAN G. KNOTT.

AN EXPERIMENT IN SUNDAY SCHOOL TEACHING.

SOME time ago I was appointed Superintendent of a Sunday School in the North of England, and am finding the work vastly interesting, since it enables me to carry into effect a number of theories on the subject in which for many years I have firmly believed, but which hitherto I have been unable to try out.

From my own early Sunday School days I have been convinced that the orthodox, almost stereotyped methods of running schools and conducting their services have been responsible in no small measure for the steady falling-off in interest and membership.

Children need above almost anything else to be amused, interested. They dislike intensely and instinctively to be bored. They revel in the element of surprise. Orthodoxy and regimentation repel them. Variety, to the young, is not only the spice, it is the very elixir, of life. The days when children were taught to "be good and you will be happy", and obediently accepted such a dictum, are gone. Nowadays if children are told to be good, they want to know why. And in their own interests they have every right to be told why, and that both explicitly and interestingly.

I remember even now with extreme distaste the days when I was required to sit still in Sunday School and listen to long, involved and, to me, most boring prayers. I sought relief, of course, and along with the less adventurous of my fellow scholars, indulged in the pastime of smoothing out silver paper, a supply of which most of us used to keep in our hymnbooks. The less law-abiding among us, however, went to the length of making jumping rabbits out of our handkerchiefs, and the tedium was relieved from time to time when one or other of these promising scholars caused his "rabbit" to jump over the back of the seat into the next pew. Admonitory "shushes" from solemn and bewhiskered teachers certainly restored some semblance of order, but not one of these well-meaning and clearly self-sacrificing worthies ever (within my experience, at any rate) had the good sense or vision to take us in hand intelligently and try to get at the root of the trouble which was upsetting the devotional atmosphere of the school. And we were too young ourselves to realize that we were suffering from boredom, a most pernicious condition to inflict on the delicate mechanism of a child.

My first Sunday School charge, then, reminded me at every turn of the days when I myself was a scholar. There was the boisterous boy, always the ringleader in any mischief which might be afoot. There were the "older girls", round the fourteen year mark, not quite old enough for the Bible Class, but beginning to feel rather too grown-up for the Sunday School. There were dilapidated Bibles and hymnbooks and an incompleted register. Half the teachers had resigned, and others had just drifted for lack of a central control.

I already had a nodding acquaintance with a number of the scholars, and I numbered some of the defaulting teachers among my very good friends. I made contact with the latter and asked them as a personal favour to come and support me at the Sunday School. I pointed out the difficulties I expected to encounter, and appealed to them to help. They promised, and at my first afternoon session they turned up.

When I entered the schoolroom the usual pre-service hubbub was well in progress. The "bad lad" of the school appeared to be engaged in mortal combat with another boy about his own age. I refrained from intervening. I just stood near until the contestants realized that they had an audience. Then rather shamefacedly they extricated themselves and prepared to scram. I felt it was I who had won that round, at any rate, and proceeded to consolidate my ground. "I say, Arnold", I remarked to the bad lad, "I wonder if you would mind getting out the Bibles before we start the service. It will be less noisy than if we do it after we've begun". The boy looked surprised, a little baffled, perhaps a bit crestfallen. Clearly he had expected a wigging. Anyway, he jumped to it, and not only he, but his co-gladiator hastened to assist him, and in a few moments each member of the Sunday School was equipped with a Bible and a frayed-out hymnbook.

We got started. I adopted an unconventional, conversational style, and it worked. I dispensed with the formal, set lesson for the afternoon and had a chat with the scholars from the desk. I explained to them that I'd taken on the job of Superintendent in order to try to put the Sunday School on its feet; and I asked them for their help. "If you've any ideas that you think might be tried out", I said, "come and let's have a chat about them. We want to make this school a happy place to come to, and if you try and I try, I don't see that anything can prevent us from doing our job".

They stopped whispering and fidgeting and began to sit up and take notice. This was a little unusual. There hadn't been a service like this before. Might as well listen for a minute anyhow. I could see their minds working on these lines.

I told them we would dispense with long prayers, that I'd never liked them when I was at school, and I didn't suppose they did. I suggested that we should ask one, and only one, petition each week, before we said the Lord's Prayer. Then I said that at each Sunday afternoon service we would remember together what we had asked God for last week and try to see how He had answered our prayer.

So we started off by praying that our Sunday School might be a happy place to come to. Just that and no more. But by the time the session had ended I felt that that prayer was already being answered. Instead of scrambling to get outside, they clambered round with questions and suggestions. Could they form a junior club? Could they have an outing some weeknight? When would it be Anniversary Sunday? Could So-and-So come up into a higher class? And so on.

Rather overwhelming at first, but I was definitely bucked and tried to satisfy them all as well as I could. I made no promises out of hand which I could not see my way to fulfil. I felt that would have been fatal. But I did make a start.

I button-holed the "bad lad" and his friend the wrestler, together with a few of the older girls. Would they do me a favour? Yes, they would. Well then, would they spare an hour a week for a few weeks to come in and repair the Bibles and hymnbooks? Of course they would!

More suggestions and ideas, some practicable, some less so. One girl thought that the cupboard might do well to be cleaned out. I put her in

charge of the job. Another thought we ought to have a new set of hymn-books. I knew we were in funds, so I promised to get some, which I did.

On that first Sunday afternoon I enlisted a small and, I hoped, manageable body of senior workers. They liked that title, and they turned up in midweek. I provided them with gum and paper and they set to work on the Bibles. Some of the books were obviously beyond hope; these I had separated and packed away, but after a couple of hours of quite merry industry, the remainder were transformed into a really respectable set.

* * *

So in this way we got our Sunday School re-started. It has been going for nearly three years now. We have had prize days, annual outings (in spite of the war), anniversaries, and Christmas parties. Our numerical strength has increased by about two hundred per cent, and we are still growing. Immeasurably more important, however, in my view, is the indisputable fact that those children are learning, in a healthy, happy, moral atmosphere, to grow in grace, and thus to equip themselves to be worthy citizens of the new world which their parents are striving so hard now to create for them.

JOHN SANDSFIELD.

Prof. W. E. Hocking's lectures, *Science and the Idea of God* (North Carolina & Oxford Presses, 9s. 6d.), are of special interest to us in that they were delivered on the same foundation as our own *Christian Freedom*. Prof. Hocking examines the dilemma, "God must not intrude in scientific business. God cannot be an inactive cipher in human affairs". Can the world, the thinker, science, "get on without God"? he asks, and in four keenly-argued lectures, "Science and Religion Today: A Truce or a Settlement", "Psychology and the Cure of Souls", "Sociology and Humanism", "Astronomy, Physics, and World-Meaning", he shows the impossibility. The second lecture, with its contrast between analysis and confession, seemed to us specially helpful. There is an ugly "sceintific" somewhere, and Francis Thompson has lost "p".

Lord Sankey introduces *Adult Education after the War* (Oxford Press, 4s.), the Report of an Inquiry made for the British Institute of Adult Education. One wonders if it should not be possible to combine institutions like the Peckham Health Centre with centres for adult education. This Report surveys the whole field, discussing the place of the Board of Education, the University, and the Local Authority, as well as the use of the radio, the film, and the gramophone.

The illustrations are the main feature in *British Achievement in the Art of Healing* (Pilot Press, 2s. 6d.), though Mr. John Langdon-Davies provides an interesting commentary, which is in essence a comparison between the resources available and methods employed in the last war and those now in use. Blood transfusion, M. & B. 693, Penicillin, the Closed Plaster Technique, Rehabilitation, Mass Radiography—these make a story of which British medicine need not be ashamed.

ON LIFE AND BOOKS

"WHO ARE YOUR GREAT PREACHERS?"

One of the many embarrassing questions thrown at British visitors to the United States is, "Who are your great preachers in England today?" It generally is "England"; perhaps if it were "Britain" the answer might be easier. As it is, one is tempted to give the glib answer, "Snakes in Iceland". This would be unjust, for one visitor at any rate is well aware that he has far too few opportunities to hear preachers to form a judgment. All he knows is by hearsay, or by reading sermons, and neither of these is entirely trustworthy; in hearsay much depends on the personal equation, and sermons which may be excellent to read may be ineffective when spoken. So when I hear that A. has a remarkable gift of painting a picture, but always spoils it by letting his own shadow fall across it, or that B. preaches with intensity and fervour, but always harps on the same string, "stretching the whole octave from A to B", as someone said of a film star, I note the opinions without having the confidence or the presumption to endorse or reject them. The one thing I notice about them is the invariable "but", and I wonder if people spoke thus about Parker and Spurgeon, McLaren and Dale. I am inclined to doubt it. They were great preachers, without any "buts".

For it is in large measure true that great preachers are made by great hearers; the Victorian age was the day of the preacher because it was the age of the vogue of the spoken word, a time when the *ear* rather than the *eye* was the primary organ of reception. I often wish that when people in the churches and in religious assemblies are lamenting depleted congregations they would look about them at life's parallel activities. It is no doubt true that no living preacher in England can draw a congregation of 1,000 people on a weekday, whereas fifty years ago there were a dozen men whose names were household words who could do so. But, apart from Mr. Churchill, what politician today can attract a large audience? In the 'eighties and 'nineties men crowded to political meetings and to lectures: it was a hearing age. It is so no longer, and politicians, trades unionists, and extension lecturers have the same plaint as clergy, ministers, and deacons.

While we do well to remember this, we must nevertheless acknowledge that the Churches have no longer men whose preaching ability the country recognizes, as it recognized that of Boyd Carpenter and Liddon among the Anglicans, Spurgeon and McLaren among the Baptists, Watkinson and Mark Guy Pearse among the Methodists, and Parker and Dale. When I was a boy, the Heckmondwike Lectures each June were given by five preachers whose names were known throughout the religious world and beyond it, and the town took holiday that people might see and hear them; today the preachers are often men unknown outside their own denominations, the town carries on its work unheeding, and the congregations, though good, are far from what they were.

If great preachers are lacking, are there nevertheless preachers who can grip and hold, challenge and inspire, young people? I remember how Silvester Horne and Selbie used to thrill me in the days of my youth, so much so that anything worth while in my own ministry stands to their credit. Do young people in their impressionable 'teens feel that they would do anything in the world for the minister who is moulding their lives? I wonder, and I hope.

It is certainly true that, while we have no longer the pulpit giants, the "personalities", of the Victorian age, we have many competent preachers. The last time I sat in a pew was under a young minister whose name I had never heard. If he is at all typical of the men between thirty and forty, the Churches can be of good courage; the worship was dignified and helpful, the sermons thoughtful and relevant to life; and I should rejoice to know that in hundreds of pulpits such preaching is heard Sunday by Sunday.

Can preachers be made? Are homiletics lectures, and sermon classes of any use? Is there any significance in the fact that, so far as I know, there is no Lectureship on Preaching in England, while Scotland and the United States have several? And if would-be preachers read all the Yale, Warrack, and other Lectures, will they be the better preachers thereby? I believe they will, for there are few books on the work of the ministry from which one may not profit. I must have well over 100 on my shelves: not one is worthless, and to some of them I owe a great deal. Most of them hold up a high ideal and make one ashamed at one's sloth and faithlessness —and that is a good start for any minister of Christ Jesus.

These thoughts were stimulated by the arrival of two books on preaching from across the Atlantic—Prof. Halford E. Luccock's *In The Minister's Workshop* (Abingdon-Cokesbury Press, $2.00) and Dr. Paul Scherer's Yale Lectures, *For We Have This Treasure* (Harpers, $2.00). Both may be commended, and the vast difference between them shows how much can be said about the preacher's calling. Professor Luccock is Dr. Charles R. Brown's successor as Professor of Homiletics at Yale. His books on *Preaching Values in Modern Translations* are already known in this country; we wish his *Contemporary American Literature and Religion* had also made its way here. Prof. Luccock is a Methodist, with a belief in a consecrated ministry with preaching at its centre. Dr. Scherer exercises such a ministry in New York at the Lutheran Church of the Holy Trinity, and he is recognized as one of America's outstanding preachers. His Lectures are Lutheran in their approach, for they are shot through with Pauline teaching; the title and the section headings are all culled from the Epistles, and if Dr. Scherer had done nothing more than convince preachers what a storehouse they have in the writings of the Apostle, it would have been well worth while. But he does much more than that. Not without practical suggestions about the preparation and delivery of sermons, his exposition is more valuable in that he makes the minister examine himself, see what manner of man he is, and whether his life and witness are worthy of his high calling. He draws a good deal—perhaps too much—on the works of British preachers, and often it is to administer a warning which most of us will take as a rebuke, as, for example, Denney's "No man can give at once the impression that he himself is clever and that Christ is mighty to save".

Many years ago W. B. Selbie found himself in hot water for declaring before the Free Church Council that most ministers were lazy. It was not Selbie's way to wrap up what he had to say, and he knew what he was talking about. He was no doubt quite right—not, of course, about the readers of these pages, but about the others. In my early days a minister said to me, "What book are you reading?", as if the reading of two books at a time was an adventure quite unfamiliar to him. Dr. Scherer quotes from the *New York Times* the result of a librarian's survey of ministerial reading:

> The reading habits of clergymen [in America all ministers are "clergymen"] are slovenly, without plan or discipline, and fall short of a standard one would expect of a group with such high educational background and so rich an opportunity for intellectual leadership.

122 ministers, he tells us, "complained of the lack of opportunity and the burden of Parish duties", but there follows the comment, "little is to be had from offering excuses to life. Life never stamps them as 'valid' ". One minister, at any rate, was reminded by these Yale Lectures that for every idle word and every idle moment he must give account, and made to feel that unless he went to his bed night by night as weary as the soldier in the field he was indeed "slothful in business".

Of Dr. Luccock's book it is more difficult to write. It is somewhat marred by its final pages, where the author presses his views on controversial matters not always relevant to his subject, and it is amusing in that he sometimes fails to take his own advice: if he thinks of a clever quip or something humorous, in it must come, though it be diverting in more senses than one: the blue pencil is definitely not a favourite weapon of this Yale Professor. Nevertheless, while the book is entertaining—the reader will mark many lines in it he wants to quote—it is supremely practical. Dr. Luccock, while one of the children of light, knows how to make friends with the children of this world, and how to spoil the Egyptians. He begins well, with Walter Bagehot's description of F. D. Maurice, "He seemed to be the channel of a communication and not the source of it", and his pages are enriched by many similar gems. Throughout Dr. Luccock never forgets the glory of the minister's calling, while to its discussion he brings a shrewdness and a sound commonsense which will make laymen reading the book warmly applaud. He has the method of illustrating his points by quoting actual sermons in outline. Some preachers will deem the pages devoted to these outlines the most useful part of his book; this is not so dangerous as it sounds, for the outline always leaves so much for the borrower to do that he may be said to make it his own—and if he fails to get twenty ideas for sermons he must be dull indeed.

Both these books I shall read again, more than once. If the United States can continue to furnish works of their calibre, perhaps ere long even England will have a Parkes Cadman or a Fosdick, and will once more be able to spare preachers to fill the great American pulpits. That day, after all, was not so long ago.

ALBERT PEEL.

CURRENT LITERATURE

"Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."—FRANCIS BACON.

"A good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life."—JOHN MILTON.

(*The place of publication is London unless otherwise stated.*)

The Children of Light and the Children of Darkness. By REINHOLD NIEBUHR. Nisbet. 7s. 6d.

Prof. Reinhold Niebuhr's readers tend to divide themselves into two groups, those who believe he makes easy problems difficult, and those who believe that he tends to make difficult problems too easy. They are both right. Dr. Niebuhr's style, and his inability to choose a word of one syllable if a word of four (or, preferably, five or six) be handy, do not make the road easy for wayfaring men, though fools. "Once freedom is established", he says,

> economic interests, cultural convictions and ethnic amalgams proliferate in ever greater degree of variety,

while

> the bourgeois surrogate for religion is, in other words, a sorry affair.

"In other words" is good, and we often wish Dr. Niebuhr would find other words.

On the other hand, Dr. Niebuhr is apt to get an idea—and generally a pregnant idea—expressed in a phrase like "moral man in an immoral society" and work it to death as he ranges the whole realm of history and literature to find illustrations of his theme.

This book is another case in point. Its theme is thus expressed, in sentences which show how crisply Dr. Niebuhr can sometimes write:

> According to the Scripture, "the children of this world are in their generation wiser than the children of light". This observation fits the modern situation. Our democratic civilization has been built, not by children of darkness but by foolish children of light. It has been under attack by the children of darkness, by the moral cynics, who declare that a strong nation need acknowledge no law beyond its strength. It has come close to complete disaster under this attack, not because it accepted the same creed as the cynics, but because it underestimated the power of self-interest, both individual and collective, in modern society. The children of light have not been as wise as the children of darkness.

Readers must be allowed to follow for themselves the thought-provoking chapters in which the theme is discussed and developed. One reader felt all along that the writer was too much obsessed by contemporary events: and how much can be said from many angles about these words:

> But modern history is an almost perfect refutation of modern faith in a redemptive history. History is creative but not redemptive. The conquest of nature, in which the bourgeois mind trusted so much, enriches life but also imperils it. The increase in the intensity and extent of social cohesion extends community, but also aggravates social conflict.

Even with a global war still raging, taking all the world over and all the people in it, it can be argued that mankind together is at a higher level than ever before in its history. We may not have the peaks of ancient Athens (with its slavery) or the Renaissance (with the ugly back of the tapestry), but who would say that the general level, including black with white, yellow with red, is not higher, be it by ever so little? EDITOR.

Gilbert Keith Chesterton. By MAISIE WARD. Sheed & Ward. 21s.

We had to wait a long time for our copy of this book—indeed, until its second edition. But it was worth waiting for: Miss Ward makes her subject live again, with all his lovable eccentricities and enthusiasms, and so her book will live too. Of course, it is unfortunate that she belongs to that all-exclusive branch of the Church which Chesterton ultimately joined, a fact which colours all she writes: to her his entrance into the Roman Communion was the supreme, sublime event in his life; to us its effect appears nothing less than disastrous. That the genius of G.K.C. should have been shackled by the bonds he welcomed will always seem deplorable to the many—among whom we count ourselves—who in the first decade of the century heard in his words an irresistible challenge to come to the help of the Lord and of His poor against the mighty. No efforts—by G.K.C. himself, or by other Roman Catholics, including Miss Ward—to prove that in his new allegiance he found space and freedom (pp. 405, 431, 544) will ever be convincing to those who compare his writings before and after his conversion. To Miss Ward's background we owe unbalanced pages about that already almost forgotten *poseur,* Hilaire Belloc, who is to Chesterton as water to wine—or, if the teetotaller prefer, as wine to water; strange history, as about the monasteries (p. 265); and one-eyed judgments—one can admire Cobbett without semi-beatifying him as Miss Ward does, and Newman, while smiling to see him described as "the greatest mind of the century".

It is a pity that Miss Ward's pages were not "vetted" by someone outside her own circle: she might have been saved from referring to the "New Theology" as the "New Religion" (p. 20; but correctly, p. 171); from falling so shockingly below her own standards of taste as she does on p. 520; and from other slips.

These criticisms do not mean we have not greatly enjoyed the book, or that it is not a competent and readable biography. In the first chapters we felt anew the old thrill and response, even so far as to rejoice in those paradoxes which, despite what duller men said, were never employed for their own sake, but always to stimulate and elucidate. Sometimes there were chuckles too: we were glad to see again the quip about "the emancipation of women", when

> twenty million young women rose to their feet with the cry, *We will not be dictated to:* and proceeded to become stenographers.

This biography is all the more welcome because in some quarters there has been a tendency, almost a campaign, to belittle Chesterton and his work. It shows him as the great man he undoubtedly was. There we agree with Miss Ward, even though holding that had not fatigue led him astray, he would have been greater still! Perhaps a little of the Puritanism it is the fashion to despise would have aided him to be more just to himself, and more mindful of other people.

EDITOR.

Isaiah, Chapters xl-lv: Literary Criticism and History. By SIDNEY SMITH. Oxford Press. 10s. 6d.

Dr. Smith's *Schweich Lectures* (delivered in 1940 and published in 1944) are naturally controlled by his special interests as one of our most distinguished authorities on the early history of Mesopotamia. With the literary criticism inevitable for anyone dealing with these chapters he combines the archæological knowledge relevant to them attained in recent years. The first of the three lectures deals with the literary criticism, and shows a wide acquaintance with the specialist literature. The second lecture outlines the background of history between 556 and 539 B.C. The third traces what the author claims as "unrecognized historical material" in *Is.* 40-55. There is also much valuable historical information in the numerous notes, but this is not the book in which to seek any adequate discussion of the religion or theology of Deutero-Isaiah.

Most readers will look first to see what Dr. Smith has to say about the Servant Songs. The second and third (49^{1-6}, 50^{4-10}) are referred to the prophet himself, and this is the most probable reference of the fourth (52^{13}-53^{12}), which was written after the prophet's death and regards him as "the despised and rejected" whose sufferings redeem Israel. The servant of the first Song (42^{1-4}) is Cyrus. Any collective reference in the Songs to Israel is rejected, on what some will think to be inadequate grounds. All eschatological interpretations of these chapters are firmly rejected. Neither the translations nor the exegesis will always seem convincing. Thus 40^{2} he renders, "that her punishment (*'awon*) has been accepted", and the appended note says, "The punishment is Israel's sacrifice to God, *cf. Lev.* 1^{4}, 22^{25}". But what *O.T.* grounds are there for such a view? Penalty is one thing, sacrifice quite another, except for Reformation theology.

Amongst the contributions to the historical elucidation of Deutero-Isaiah may be mentioned the more precise and extensive references to the career of Cyrus, and to his religious beliefs (Ahriman and Hormuzd, as originating in Zurvan, the god of Time, 45^{6-7}), the first known allusion to the Persian high road (40^{3-5}), suggestions of the prophet's own effort to aid the attack on Nabonidus at Taima (43^{14}, reading with Caspari *berihim*), and the reference to the actual use of captured kings as gate-openers (45^{1}). It is obvious that no exegete of this portion of Scripture can neglect what Dr. Smith has to say about it, even if this is not always found acceptable in the light of all the data, considered together.

H. WHEELER ROBINSON.

The Religious Background of the Bible. By J. N. SCHOFIELD. Nelson. 17s. 6d.

In this volume, a series of public lectures delivered in the University of Leeds by the Head of the Department of Hebrew, the writer follows up his previous study, *The Historical Background of the Bible,* by presenting an account of the development of religion in Palestine in the light of recent archæological research. He surveys the whole area of available material from Tell el-Amarna, the Hammurabi stele, the Hittite and Sumerian scripts, *etc.*, and finally the invaluable evidence quite recently turned up at Ras Shamra. Taking the evidence as a whole, Prof. Schofield finds a common cult pattern connected with deities of fertility widespread in Canaan and the adjoining lands some centuries earlier than the entry of the nomadic Israelites. These latter were in possession of a religion of ethical monotheism founded by Moses, who may have derived its fundamental features from the monotheism of Akhenaten. The subsequent development

was due to a process of interaction and compromise between the Mosaic Yahweh on the one side, and the ancient deities of Canaan on the other, which persisted unchanged by the Israelite invasion. In many places the old temples and cult objects were taken over by the invaders along with the ancient ritual, a process all the more easily carried out in view of the general belief (monolatry rather than monotheism), that each locality had its own god, the master and owner both of the land and of its people.

The new discoveries go to show that much of the ritual which has hitherto been regarded as post-exilic in origin really belongs to the common heritage of the Near East, and especially of Canaan, from a period long prior to the entry of the Israelite tribes. Speaking of the discoveries at Ras Shamra, for example, Prof. Schofield writes:

> They give us first-hand evidence for the religion of Canaan which previously we had known only from condemnations in Israel's prophets and prohibitions in her laws; they teach that much of the ritual and even many technical terms in the Mosaic Law, which scholars had thought to have originated in the post-exilic period, were not only of high antiquity, but belonged to the religion of Palestine before the Israelites entered; their presence in the priestly writings is not due to the originality of these later writers, but to the priestly tendency to conserve and adapt features in the old religion which could not be eradicated.

Nomadic opposition, however, to the whole civilization of Palestine appears in the story of the Rechabites and in the pronouncements of the prophets, who determine subsequent developments by their emphatic insistence upon morality. The teaching of Jeremiah was specially significant and of lasting importance. Prof. Schofield believes that *Deut.* reflects the work of Jeremiah and must therefore be dated early in the exile. The Deuteronomic movement is an attempt to combine the moral and spiritual teaching of Jeremiah with the priestly cultus by the collection of national and religious traditions that were in danger of perishing with the destruction of the shrines as well as of the people of Judah and Jerusalem. The writers were probably responsible for the first connected history of Israel based upon the prophetic view of history as everywhere exhibiting the guiding and controlling hand of Yahweh. Hence the Deuteronomic movement marks an epoch in religion; it crystallized and preserved much of the prophetic teaching which else might have perished; its spiritual and literary influence lasted for many centuries and bore fruit again in the teaching of Jesus.

The writer goes on to deal with the emergence of Christianity out of Judaism, the lines of development in the New Testament, and their significance for modern times. Throughout the whole book he touches upon many important issues and shows how new material is leading towards radical changes in our view of the development of Israelite religion. It is possible that the archæology will not carry the load which is put upon it, but it must manifestly be taken into serious consideration. We thank Prof. Schofield for a thought-provoking treatment of the subject.

On p. 82 "whom" ought to be "who". E. J. PRICE.

A Preface to Prayer. By GERALD HEARD. Cassell. 7s. 6d.

Mr. Heard is an engaging and talented writer who has a real contribution to make to the religious thought and practice of our time. He is thoroughly at home with the Mystics both of East and West, and in this book he gives us a thought-provoking analysis of the psychology of prayer, especially

upon its higher levels as leading to the life of Union or Perfection. He asserts that the practice of prayer is being increasingly abandoned in a society whose energies are absorbed in physics and economics. His book is intended primarily for people who have ceased to find any use for prayer. Among such people he himself was at one time numbered, but he now claims, as a result of his study of the Vedanta, Taoism, and Mahayana Buddhism, to have found a way that makes it possible to resume the practice of prayer. He points out that there is no great manual of prayer written by a Protestant, so that any Protestant who wants to practise or even to understand the higher reaches of prayer must read the Catholic authors. This, however, is not to say that Catholicism has said the last word on this matter. For, in spite of its wealth of ordered knowledge in the field of prayer, Catholicism has no monopoly of it, and on account of its defective cosmology must give place to the Eastern doctrines of Karma, Re-incarnation, and Union with the All.

The most striking feature of the book is the writer's contention that prayer (developing upwards from petition and intercession to the contemplative prayer of mystical perfection), is the path whereby man's evolution, now completed on the physical side, is continued in a progressive enlargement of consciousness. This is skilfully argued, but is not likely to convince anyone who doubts whether the mystical technique is really the high road to genuine fullness of life.

It is impossible in brief space to give an adequate account of this very readable book. Much that is said is true, and is well said. Many, however, will hesitate to share the writer's enthusiasm for the Vedanta and the Mahayana, though, even so, they will learn much from it. Does not the Karma doctrine imply some sort of predestination, in this life at any rate? Is it correct to ascribe Paul's "handing over to Satan" of the incestuous couple to differences of theological opinion? There are too many unfortunate slips both in writing and in proof-reading: p. 22 (last line); p. 38 (line 10), "strata" for "stratum"; p. 38, "consorship"; p. 62, "monarchus" for "monachus"; p. 90, "Had *men* pursued . . . it would have brought *him* round"; p. 127, "If you value anyone you . . . appreciate *them*, share in *their* worth"; p. 128, "You must know why the *person* fell ill before you can safely cure *them*" (cannot our grammarians furnish us with a neutral pronoun to avoid "he or she"?); p. 149, "Chastity" replaces "Justice" as one of the cardinal virtues; p. 152 (11 lines from bottom), a full stop is required. E. J. PRICE.

Humanism and Christianity. By W. S. URQUHART, D.Litt., D.D., LL.D. Clark. 11s.

This book contains the Croall lectures delivered in the University of Edinburgh in 1938-9 by the Emeritus Principal of the Scottish Church College, Calcutta. Dr. Urquhart's earlier books on the Vedanta long since revealed his competency and insight. His has been the extraordinarily difficult task of teaching a philosophy congruous with Christian values in the University of Calcutta, where Sir S. Radhakrishnan, that eloquent and learned protagonist of Neo-Hinduism, was also a Professor of Philosophy. In these lectures he seeks to

> develop the thought that the Incarnation of our Lord Jesus Christ ought to be the guiding principle of every action of our lives, and that it provides the only world-view which is religiously and philosophically satisfying.

He thus attacks both the Humanism which ignores or rejects religion and

the Barthianism whose depreciation of human possibilities seems to him one-sided and extravagant.

The book begins with a statement of "The Modern Tension and Scientific Determinism", and proceeds to criticize the attempt to escape from that tension through Psychology. There follow very valuable discussions of humanism of the Julian Huxley type and of the Indian attempt to win deliverance through Naturalism and Idealism.

In the next four chapters Dr. Urquhart describes and criticizes "The Barthian Attitude to the Religious Problem". He recognizes the relevance of Barth's attack on religiosity, but complains of

> being constantly fired at with the shot-gun of paradox, especially of the frequent rejoinder, made by Barth's followers perhaps more than by himself, that, if we object to certain paradoxes as final, this is because of our unregenerate mind and our almost wilful misunderstanding of Barth's position,

and he criticizes Barth, and Kraemer also in so far as he follows Barth, for an undue apprehensiveness of recognizing any truth outside the Christian sphere.

Dr. Urquhart's next chapter has for its title "Unnecessary Dualisms, The Centrality of the Incarnation":

> Christianity is indeed indefeasibly supernatural . . . but Christianity, even in its inescapable supernaturalism, does not strike down upon a world with which God has nothing to do.

In his final chapter he pleads for " higher humanism", in which "the pride of our humanism will be sublimated into the worship and adoration of God and His incarnate Christ".

We have read this rich and suggestive book not always with agreement but always with appreciation and gratitude. When this book passes to a second edition, the spelling of some proper names should be corrected (*e.g.*, Denney, Moberly, Reischauer), and some of the footnotes need alteration. Thus two of the references to the reviewer's books are wrongly assigned. The reviewer, who has half his own books and nine-tenths of his familiar College library in store, can sympathize with the difficulties Dr. Urquhart must have had in seeing through the Press a book abounding with quotations whilst living in the village home of his retirement.

In these years of strain and tragedy it is not easy for a Christian philosopher to win a hearing. But the Church will need its Origens as well as its Tertullians, and we hope that this wise and learned book will be read and pondered, especially by those who, in reaction from intellectualism and subjectivism, are reluctant to recognize that the Christian message, although foolishness to the Greek, is also the wisdom of God, and so may be the basis of a Christian philosophy. SYDNEY CAVE.

The History of the Primitive Church. Vol. II. By J. LEBRETON and J. ZEILLER. Burns, Oates. 18s.

This is the second of four volumes, and covers roughly the second century. One naturally compares it with the corresponding work of Hans Lietzmann (two volumes of which have also appeared in English), to which it appears to be the Roman Catholic counterpart. The Roman bias is everywhere apparent and much stress is laid upon "tradition". This affects the treatment of the usual topics of the period—the Expansion of Christianity, the persecutions (the authors here accept the reality of special legislative measures of which Tertullian's *Institutum Neronianum* was the origin), the Apostolic Fathers and the Apologists, Christian life, and Ecclesiastical Organization. There is, *e.g.*, no conception of the emergence

of Early Catholicism *c.* A.D. 170 (with its rule of faith, its specific episcopacy, and its canon) in contrast to primitive fluidity and as the outcome of Gnostic and other factors; it was there from the beginning. The book is well documented, though there are comparatively few references to English and American works; *e.g.*, the authors seem unaware of Dr. P. N. Harrison's work on Polycarp. I have failed to find more than a bare mention of Montanism or of Marcion. Dr. E. C. Messenger, the translator, has an easy and attractive style. Indexing is deferred to the completion of the work.

ALEX. J. GRIEVE.

The Word as Truth: A Critical Examination of the Christian Doctrine of Revelation in the Writings of Thomas Aquinas and Karl Barth. By ALAN FAIRWEATHER. Lutterworth Press. 10s. 6d.

Though this book is described as an examination of Aquinas and Barth, it is mainly with the latter that it is concerned. Aquinas serves as a foil to the modern theologian, representing the older theology which regarded revelation as a Divine communication of credal propositions; whereas Barth at this point belongs to the newer theology which makes revelation a personal contact of God with man. Mr. Fairweather accepts the modern point of view so far as to admit that direct contact with God is essential; but he maintains that the propositional record of what has been thus received has a permanent revelational value, since God continues to be present with it, and speaks through it to later ages. Barth maintains that the propositional form can establish no contact with God, and is never more than an occasion for His personal revelation, which comes and goes, and is entirely uncontrollable by us, depending purely and solely upon God's sovereign arbitrament. No past revelation is ever more than a promise of a future one, which it can never secure or even guarantee.

Our critic's method with both Aquinas and Barth is to trace their views back to the fundamental conception of the relation between God and man held by each. Aquinas maintained that revelation was necessary because all our natural knowledge begins from sense, and so can never rise above the truth that God exists as the Supreme Cause and Chief End of the world: what He is cannot be naturally known, since He is absolutely transcendent. Only by revelation can man attain to a partial knowledge of God's inner being, which is conveyed to him by the angels, who themselves directly behold the Beatific Vision.

Barth goes still further in urging the need of revelation. It is not a question merely of the limitations of sense: man and the world as a whole are so vitiated by the Fall that no truth about God can be stated in terms borrowed from the world. There is in fact, according to Barth, an absolute disjunction between God and man: all his theology is simply a consequence of this prime assumption.

Mr. Fairweather opposes to Barth an immanental view of God's relation to the world, for which he refers especially to T. H. Green, who held that a higher principle can work through a lower one, transforming its significance. Thus in revelation God uses human means, but the Divine intention shines through them and communicates to them a permanent revelational value. This thought is thus pointedly expressed:

> Here we find a radical difference between the Barthian and the liberal mind. Ask any Barthian whether a worldly agent used by God can produce a subsequent result which is due to God's act, and he will answer "No". Ask any liberal thinker, and he will answer "Yes".

Mr. Fairweather's book may be recommended as a most thorough and

painstaking analysis and criticism of the first principles of Barthianism, while the comparison with Aquinas serves a useful purpose. Incidentally, it is interesting to note how frequently reference is made to Dr. Camfield's *Revelation and the Holy Spirit* as a consistent exposition of Barthian principles, sometimes even carrying out their logical consequences further than Barth himself. ROBERT S. FRANKS.

The Way of At-One-Ment. Studies in Biblical Theology. By W. J. PHYTHIAN-ADAMS, D.D. S.C.M. 7s. 6d.

The "At-One-Ment" here intended is a reunion between Anglicans and Free Churchmen, and the purpose is to bring it about by a fresh study of the Bible, guided by the principle of a "homology" between the Old and New Testaments. Canon Phythian-Adams uses this word to signify a oneness of thought between the Testaments which makes the New only properly intelligible through an adequate understanding of the Old.

This all-important "homology" is exhibited very ingeniously by means of a comparison of three creeds, here somewhat abbreviated:

(1) *The Creed of Israel in the time of Solomon.*

God in His love chose us for His own possession that we might be a kingdom of priests and a holy nation. He redeemed us from Egypt, gave us the law and made His covenant to dwell amongst us for ever. He brought us into Canaan, our inheritance; and established us in peace in the kingdom of David, choosing one place to be His sanctuary where we might worship Him for ever.

(2) *Creed of Israel in the Exile.*

God, Who has justly punished our sins, will cleanse us from them; and will write His law in our hearts, making a new covenant to dwell with us. He will in His love restore us to our land and inheritance; and will give us everlasting peace in the kingdom of David, restoring His sanctuary as before, so that in the latter days Jerusalem may become the centre of the world's worship.

(3) *Creed of the New Israel.*

What God promised by the prophets He has now performed. Through His Beloved Son He has now redeemed us from sin. He has put His Spirit and the law of His love in our hearts, and has made a new covenant to dwell with us for ever. He has given us His Spirit, the earnest of our inheritance, with peace in the kingdom of the Seed of David, His Son. He has made us His sanctuary, a holy nation and a royal priesthood. In the fullness of times all men will be gathered into a new Jerusalem and heaven and earth will be made one.

The issue of this confrontation of the Old and New Testaments is an emphatic rejection of sacerdotalism and equally of individualism. It is the Christian community, the new Israel, which is the royal priesthood, not any particular class within it; while the Christian redemption is not just a saving of the individual from sin, but is rather a fellowship in the bond of active love. The first part of this statement is directed against Catholicism and the second against Protestantism.

What then should be said of the Christian ministry? Canon Phythian-Adams defines it neither with the Catholics as priestly, nor with the Protestants as prophetic: it is essentially pastoral. The Bishop was properly a pastor from the beginning: the deacon was an almoner. The presbyters were, as the name implies, simply the elders from whom it was natural to choose the bishop. The preaching of the Word and the administration of the Sacraments by the clergy is just a matter of order, not of fundamental principle.

It will be seen that the Canon reaches a liberal Theology and an equally liberal church polity by a very unusual method. There is no doubt that he is truly at one with the spirit of the New Testament in his statement of Christian belief. But it is doubtful if he does not too much emphasize the unity of the Old and New Testaments. It is true that the Old Testament is a preparation for the New, which is not to be understood without it. But the New is a criticism as well as a fulfilment of the Old. If the *N.T.* writers expressed themselves to a great extent in terms of the sanctuary and its worship, this was only natural. Equally, however, St. Paul expressed his thought in Rabbinical juristic phraseology, and made use, as does the Fourth Gospel, of Hellenistic philosophical terminology also. The continuity of ritual thought and language does not go so deep into the essence of the matter as Dr. Phythian-Adams suggests. Nevertheless, it is to be recognized that he has written an interesting and suggestive book, calling attention to aspects of Biblical theology commonly overlooked.

ROBERT S. FRANKS.

The Nature of Metaphysical Thinking. By DOROTHY M. EMMET. Macmillan. 10s. 6d.

It is difficult to summarize this full and very thoughtful book in a few words. The statement is always clear and the argument is solid. The author has read enormously, but she is not incommoded by the weight of her learning. She is very much alive to the questions of the hour. Her book has a special interest for the theologian because she is deeply interested in the relation between philosophy and theology: it forms an excellent guide to the present situation in this matter. But I must not allow myself to expatiate on this aspect of the work, but must pursue its main thesis.

Miss Emmet understands by metaphysics a description of the ultimate reality which is implied by, yet transcends, our immediate experience. She rejects the Phenomenalism which holds that we can only know phenomena and their relations; but she is equally opposed to the Absolute Idealism which maintains that Reason can so permeate experience as to leave nothing untransformed into its own nature. Taking Hegel as the prince of Idealists, she puts the gist of what she has to say in the aphorism: "We need a new Kant rather than a new Hegel". Her book is intended to exhibit the direction in which a new Kantianism is to be looked for.

The start is made from the double nature of our experience at the sense level. Perception takes place, on the one hand, through an unconscious process in which we feel the impact of external reality, on the other hand, through the ideas in which we interpret it. Where Miss Emmet agrees with Kant against Hegel is in the recognition of the former element as an ultimate brute fact, not to be dissipated into the thin air of reason: the mystery of perception lies in the synthesis of two disparate elements. It is the unconscious process which puts us in direct touch with reality beyond ourselves, our ideas only interpret what we thus find. There is, however, no reason to suppose that they correspond precisely to it: this supposition will not work, as a little reflection shows. Our ideas can only be symbols of transcendent reality, yet they undoubtedly serve so to apprehend it that we can communicate with other beings like ourselves and act together upon it: thus they must be held to have at least some indirect correspondence with it. There must be some parallelism between the structure of our ideas and that of reality external to us.

But we need not stop at the sense level: the ideas that we form in the realms of science, art, and theology also claim to interpret reality, each kind in its own way. What guarantee have we that they truly do so, that in

fact they do actually symbolize something beyond ourselves? Miss Emmet here finds the test to lie in the coherence of all our ideas together. Some great synthesis is needed which may so unite our ideas as to show their structural cohesion: the connection of other forms of thought with the immediate evidence of perception will then justify the whole system. The only hope of finding such a synthesis is through the use of analogy. Some special point of experience may impress us as so important, that in it we may find the key to all else. That is how the great metaphysical systems have been formed in time past. Plato found his metaphysical key in the intuitive perception of beauty of form. Aristotle was guided by the process of biological development. Spinoza was impressed by the peace found in accepting what was seen to be necessary. Kant's key experience was that of moral obligation. Hegel found the solution in the logical process that advances from thesis through antithesis to synthesis.

Amongst all these philosophers it is Kant whom, as we have already seen, Miss Emmet specially reverences. Yet even Kant's philosophy is of the past: the universe can no longer be explained through his system. Experience today is as chaotic as politics: perhaps the two confusions are at bottom one. There is no existing synthesis of Einstein's relativity, Freud's psycho-analysis, Marxian economies, Barthian theology, and Wittgenstein's logic. Therefore it is not the old, but a new Kant that is needed. The power of the old philosophies is outworn.

But what, supposing the master philosopher no more appears than the master statesman? In that case the right thing is for individual thinkers to go on, responsibly facing the tensions of the time and not smoothing over difficulties by idealistic pronouncements. So and only so may significant thinking come about. ROBERT S. FRANKS.

A Free Religious Faith: A Report presented to the General Assembly of Unitarian and Free Christian Churches. Edited by R. V. HOLT. Lindsey Press. 5s.

It may be said at once that this is a really valuable survey of modern thought on most subjects connected with the Christian religion. To mention only some of them, the following are treated: the decline of religion and its causes; the impact of scientific discoveries; self-consciousness, personality, and God; human destiny and survival after death; the problems of evil and of suffering; religion and the religions of the world; the significance of Jesus; sin and forgiveness; worship, sacraments, and prayer; the nature and functions of the Church. The writers are impressed by the difficulties produced by the advance of science and historical criticism for educated men and women at the present time, difficulties which stand in the way of their acceptance of traditional Christianity. It is their hope and expectation that the hindrances may be met and overcome by the "free religious faith" which they expound, based upon the identification of God with the Unity of the True, the Good, and the Beautiful, immanent in the universe and operative in human history. The supreme significance of Jesus among the world's prophets and teachers is freely recognized; but it is strongly maintained that there can be no finality in Divine revelation, which is continually progressive. It is even hinted that a form of religion higher than Christianity may emerge from its synthesis with the religion of India.

The sincerity of the writers and their high purpose are unquestionable; and both Orthodox and Modernist Christians of all shades of opinion may learn much from their book. Traditionalists will, of course, reject most of

their positive teaching. Liberal Evangelicals, on the other hand, will be faced with the question: While we are at one with many of the things very excellently said in this volume, what is the line of demarcation between the Unitarians and ourselves? The answer can only be: We believe, as they do not, in the finality of Jesus. Just a word may be said on this point to conclude the review. Jesus taught and exemplified in Himself God's love to man and man's love to God. It is impossible to conceive of any future revelation transcending this. India certainly can add nothing to it.

ROBERT S. FRANKS.

Heart and Mind. Studies in the Philosophy of Christian Experience. By SIDNEY G. DIMOND, M.A., D.D. Epworth Press. 12s. 6d.

It has been a most agreeable task to review this book. Dr. Dimond, who is teacher of Church History and a member of the Board of Studies and of the Faculty of Theology in the University of London, has done a particularly fine and useful piece of work. Few have his faculty of lucid, readable exposition of philosophical and theological arguments. The result is a book that is intensely informative, gripping, and eminently readable.

His purpose is to set down the philosophical implications and justification of evangelical Christianity, and in the present reviewer's opinion he has achieved his aim with a most satisfying completeness. The book itself falls into four main parts. First of all, Dr. Dimond clears the ground by examining, among other things, the relation between Religion and Philosophy. He is acquainted with up-to-date thought on this subject, and gives it full value, but never fails to set down his own clear arguments for his own point of view. The reader will find in this section a useful exposition and criticism of Humanism in relation to values.

Section II, entitled "Empirical and Descriptive", is an exposition and analysis of Christian experience. The author's range is so wide as to be almost encyclopædic, yet he never loses sight of his main purpose. All that he writes illuminates his theme. The thoroughness of his analysis and description can be estimated from the chapter headings—Salvation by Faith; the Fact and Process of Conversion; the Meaning of Sin; Freedom and Repentance; Forgiveness; Atonement and Sacrifice. Again and again one was struck by the clarity of the exposition, and the wide range of Dr. Dimond's studies. He goes into psychological and biological attempts to explain these great matters, giving them full credit where they have made out a case for themselves, and dealing faithfully with their limitations. This is a most valuable section.

Section III is equally important and illuminating in its exposition of the relationship between evangelical Christian experience and "Ethics and Æsthetics". Heart, as well as mind, is involved in both. There is practical guidance here, by way of implication, for those who are giving thought to forms of worship in our evangelical churches. But the whole exposition is valuable for the light it throws on the implications of ethics and æsthetics in relationship to our Christian experience. These are shown to be illumined and enriched by evangelical Christianity.

The final section, headed "Speculative and Metaphysical", takes up the strictly philosophical implications of the preceding studies. In particular, Dr. Dimond estimates the values involved in evangelical experience, and determines their relationship to reality. His conclusion can be summed up in his own words:

> The truth that makes men free; the sanctity which enables them to see the invisible; the beauty that moves men to build the city of their dreams—these are at the very heart of reality.

Any minister who wishes to have in the background of his preaching a systematic philosophical justification of the evangelical religion he wants to proclaim with convincing power should purchase and read this book. To review it has been among the most refreshing spiritual, intellectual, and emotional experiences I have enjoyed in recent years. JOHN SHORT.

Germany's Three Reichs. By EDMOND VERMEIL. Dakers. 18s.

This book should be approached with some respect. It sums up forty years' labours on the German problem by the chief French expert on German civilization. The publisher's superlatives on the dust-cover do no real service to what is a remarkable effort of intelligence and a really detailed discussion of the chief social problem of Western Europe. It avoids neither complexity nor detail, yet, thanks to the clarity which seems proper to French scholarship, its arguments remain within the grasp of any patient reader. The author protests that to explain German aggression is not in the least an act of hostility against Germany. He has remarkable passages on the greatest German achievements in religion and art. Indeed the book is about German civilization and its three main forms of political expression. Thus Luther, Beethoven, and Wagner figure hardly less than Bismarck and Hitler. The pages on Frederick the Great are an illuminating example of M. Vermeil's method. No censure is passed on the King's violation of public order through aggressive war; the emphasis falls rather on "the great mistake, the mistake truly fatal for Germany", which Frederick committed by his neglect of the middle class; his policy weakened the political life of the towns and paralysed the spirit of economic enterprise. One of the main convictions worked out in the book is that the German danger arises from inability to reconcile opposing forces. The spirit of north-eastern Germany being irreconcilable with that of the south-west, the victory of the former on the political plane meant an enduring antagonism to the spirit of western Europe. The opposition emerged in new form with the struggle between Prussia and the Reich, arising from the fact that "the Prussian state was not a nation and the German nation was not a state". Such views go much deeper than many heard nowadays. The German danger is seen to be something much more complex than a change of national temper after 1860. The German record, although many features of the Vansittart picture are here endorsed, is not just a black record. An acute final chapter, attempting a sketch of German psychology, contains an illuminating comparison of Nazism and Communism. The barbarism of Hitler's "monster state" is opposed by the as yet theoretic alternative of a "United States of Europe".

Perhaps a final word is due on a subject of special significance to readers of this journal. It is possible to be learned about Germany and to forget, as M. Vermeil never does, that the German problem owes its intractability to the emergence of Protestantism. His words are worth our thought:

> Since the Reformation, and especially in the 17th century, Western Christianity has undergone an unending process of fragmentation. It does not only comprise three great institutional churches; it is well known how far the splitting up of the churches into sects and denominations of every sort has proceeded in the Anglo-Saxon countries. The chief result of Protestantism has been to multiply special manifestations of Christianity. It has enriched it with an endless variety of nuances, but it has bound it up, in the West as in Germany, with a thousand territorial or local interests which visibly weaken its unifying action.

Is it not time we realized that the German disaster is partly due to forces at work within our own society? W. G. MOORE.

SHORTER NOTICES & DESCRIPTIVE LIST

*(Books marked * are recommended for ministerial reading.)*

It will do people in other Churches and of other schools of thought no harm to work through Canon Michael Ramsey's *The Resurrection of Christ* (Centenary Press, 5s.). It leans heavily on Westcott, and reaches Westcott's conclusions, though we do not think its writer is as careful as Westcott in drawing the line where evidence ends and opinion begins: he is so anxious that history and theology should not be divorced that often history is made to conform to his own preconceived ideas: in what sense, *e.g.*, can we talk of "the visible Body with its God-given sacraments and its God-given ministry"? Are they not given through men? Are they given in any way other than, say, the family is given—or the sacrament of foot-washing? And in the light of the test of Jesus, "By their fruits ye shall know them", it requires considerable confidence to declare:

> To use visible standards of morality as a test of membership is to transfer the merit and glory from Christ to the members themselves, and to set forth the Church as a society of the moral rather than a family of the redeemed.

Nevertheless, the book is worth reading.

Some years ago Dr. W. J. Sparrow Simpson wrote an admirable little book, *St. Augustine's Conversion*. He has now given us a complementary work, *St. Augustine's Episcopate* (S.P.C.K., 7s. 6d.), "A Brief Introduction to His Writings as a Christian". Although occasionally Dr. Sparrow Simpson writes in a stilted style ("He was gravely secularized. Irregular sexual relations ensued, and he became a father at the age of eighteen"), this does not prevent his sketch from being a competent summary and discussion of Augustine's works, the last three (often unread) doctrinal chapters of the *Confessions*, and subsequent writings. Dr. Sparrow Simpson is a master of the art of compression, but he is always readable; he by no means defends Augustine at every point, but carefully estimates his teaching and that of his great opponents. We can think of no book which will so successfully introduce Augustine to the student.

The Dean of Exeter, who always writes with verve and insight, is responsible for the first three chapters of *The Household of Faith* (Nisbet, 3s.), a Chaplain to the Forces being responsible for the remaining two. It is not clear for whom the book, to which the Bishop of Guildford contributes an Introduction, is written: the Bishop suggests it is for "the thinking man and his wife who are wondering what chance the Church has in the post-war world, and . . . for the thinking minister of Word and Sacrament". Dr. Carpenter's chapters, "What is the Church?", "The Church and Her Critics", and "The Church's Record", would, we think, reach both groups, for they are marked by a wide tolerance, but we doubt whether the other two would appeal to any who do not already speak the Church's language. And why will people use such language as "It is from the Eucharist that all our evangelism must start"? It must start from God's love revealed in Christ Jesus, of which the Eucharist is but the outward and visible sign.

Prof. Stanley Romaine Hopper, of Drew University, is no stranger to our pages, and readers will open his first book, *The Crisis of Faith* (Abingdon-Cokesbury Press, $2.75), with eagerness, none the less because it was the prize-winner among 400 entries for the best religious book manuscript by a new writer. Dr. Hopper does not need the jacket's boosting, and his publishers would have been well advised to let the book speak for itself. He has a well-stocked mind, the fruit of wide reading, and the book reveals considerable power of thought and of expression, though we venture to

prophesy the writer's style will simplify with the years. That is necessary if Dr. Hopper is to lead his readers into such dark and deep waters as he does in this book. Those readers will be rewarded, however, if they hold on through the discussion of "Our Fatal Heritage" to the exposition of "Our Heritage of Faith", with its conclusion:

> One thing is sure. The age now agonizes after truth. The truth which it seeks with an intense wistfulness is a peculiar transformation of its failures and frustrations into hope and glory. But it does not understand this. It does not yet behold how great a glory was in Christ, or how "in him all things cohere".

Some English publisher ought to snap up this book at once.

The Rev. W. H. Murray Walton describes his *God is not Dead* (S.P.C.K., 2s. 6d.) as "A Study of the Mysterious Workings of Providence in Everyday Life". Basing his argument on illustrations from *Acts*, he maintains that "seeming disappointments were actually His-appointments", that when Christian plans "gang a-gley", they are being overruled by the wisdom of God, and "all things work together for good". In the speech of Stephen, in many episodes in the life of Paul, in the call of C. F. Andrews to India when Cambridge seemed the obvious place for him to labour, Mr. Walton sees the hand of God. Maybe he is right, but surely the sceptic will demand more than this, and say that by picking and choosing anything might be proved. Was it God's will that Christianity should disappear from North Africa, that Missionary Societies in their early zeal should send untrained and sometimes undedicated men as their first messengers? Mr. Walton, we believe, is right, but his little book raises at least as many problems as it solves.

The Rev. E. B. Lewis's *Working Evangelism* (Faith Press, 2s. 6d.) is a strange little book, in which an active mind is shackled by the fetters of tradition. Alike in exegesis, in diagnosis, and in prescription, Mr. Lewis shows himself capable of suggestive thought, but always he comes up against the boundaries imposed by his "Catholic" training. The family and the parish have disappeared as the primary units through which the Church (always the Church of England and no more!) worked. What new method should be adopted? An Order of "Servers", laymen who shall go where an overworked clergy cannot go and would be ineffective if they did. A book to read, but how much better it could have been!

Prof. A. V. Murray's **The School and the Church* (S.C.M., 3s. 6d.) is timely, and should have a wide circulation. It is both well-informed and suggestive, though few readers will not disagree at some point or other. The sketch is roughly divided into "Methods", "Administrative Problems", and "Fundamental Principles": the first two sections make an admirable outline, while the third is often provocative. Mr. Murray is not afraid to proclaim his religious, even his denominational, convictions, and his book benefits by his candour.

Dr. G. C. Field is Professor of Philosophy in the University of Bristol; he is also a member of a Tribunal which has examined thousands of conscientious objectors. He has therefore special qualifications for writing on *Pacifism and Conscientious Objection* (Cambridge Press, 3s. 6d., in the useful "Current Problems" series). In small space he competently surveys the attitude of the objector, and his book calls for the attention of all pacifist groups. We should like to see a Quaker reply to it.

Two volumes from the S.C.M. (12s. 6d. each) will be found of use by students in days when much attention is being paid to the great leaders of the Reformation. They are the work of Dr. Hugh Thomson Kerr, Jr., and were issued some years ago by the Board of Education of the Presbyterian

Church of the United States: They are *A Compend of the Institutes of the Christian Religion, By John Calvin,* selected from the 7th American edition, the translation by John Allen, and (a much more difficult task) *A Compend of Luther's Theology,* made from various texts.

The miscellaneous, undated, though imposing-looking bibliography in Miss Christina Hole's *Witchcraft in England* (Batsford, 21s.) is sufficient in itself to prove that the book is for pleasant reading rather than a contribution to learning. Readable it certainly is, though often we wonder in what country (in spite of the title we often wander out of England) and what century we are: opening the book at random on p. 37 we find the incidents recorded have the dates 1490, modern (the vagueness is characteristic), 1619, 1658, 1672, 1589. The concluding paragraphs are apt, well-informed, and adequate. The story Miss Hole has to tell is horrible enough, revealing how staggering is credulity, how tenacious superstition: it would convince even Dr. Inge that the human race has after all made progress. He might riposte, however, by pointing to Mr. Mervyn Peake's fantastic and macabre illustrations: readers might see if they can put anything like the right caption to any one of them: we are constrained to say to the publishers: "Gentlemen, we are in the habit of looking to you for beautiful books. Don't do this any more".

We are glad that Dr. W. L. Lowther Clarke, who has brought the S.P.C.K. to such a pitch of usefulness, has gathered together the papers in *Eighteenth Century Piety* (S.P.C.K., 10s. 6d.). Some of them concern the Society and its early officers, others stray outside the century or linger in its forgotten by-ways, but all will be found of interest to students of history. If the reader would know who Mrs. Trimmer was, or how far Crabbe, Dickens, and Charlotte Brontë accurately described the Church of their day, here he may learn, even as he may about the early books the S.P.C.K. published. There are 19 papers, and they may be read at different times; indeed the volume is appropriate for odd moments.

We may have been unfortunate in the copy sent to us, but the strain on the eyes in reading *The Opinions of William Cobbett* (Cobbett Publishing Co., 10s. 6d.) greatly diminished our pleasure in reading it: the paper was so thin that the type showed through from the other side. The volume consists of selections from the *Political Register* edited by G. D. H. and Margaret Cole, arranged under headings. We should have preferred a chronological arrangement, but that is perhaps an idiosyncrasy, and it has been good to read Cobbett's vigorous prose about *The Wen* and *The Thing* and Cotton Factories, the beginning of the letter to Malthus,

> Parson,
>
> I have, during my life, detested many men; but never any one so much as you,

the description of Hannah More as "that prime old prelate in petticoats, that choice tool of the boroughmongers", and to think how pleasing it will be to pass on to Methodist friends the dictum:

> There are, I know, persons who look upon the Methodists as *friends of freedom*. It is impossible they should be;

and to recommend them to read the continuation, though we had better not quote it!

It is a pleasure to handle such a competent piece of work as Mr. Francis E. Mineka's *The Dissidence of Dissent* (North Carolina & Oxford Press, 24s.), especially as it is in American dress, with white paper, good type, and broad margins. Not all ecclesiastical historians have realized how much material is hidden in periodical literature. This is true of Unitarian as of

other journals, and not least of a journal which step by step detached itself from Unitarianism—*The Monthly Repository*. Mr. Mineka describes the *Repository* under the editorship of Robert Aspland, W. J. Fox (its greatest figure), R. H. Horne, and Leigh Hunt from 1806 until its death in 1838, prefixing the account with a chapter on religious periodicals from 1700 to 1825. Joseph Priestley, Harriet Martineau, John Stuart Mill, Sarah Flower, and Henry Crabb Robinson play a large part in the story, with Carlyle and Browning peeping in now and then. Especially valuable is the long Appendix, with its identification of the authors of articles. There is also a useful bibliography, in which some of the initials need correction.

The howler on p. 3, where George Fox is described as "the famous and saintly author of the *Book of Martyrs*", should not prevent readers from continuing to turn the pages of Dr. F. T. Wood's *History of Underbank Chapel, Stannington* (Sheffield: Northend, 6s.). The chapel, four miles west of Sheffield, has a history going back to the Commonwealth. For long it saw the Prayer Book used, but from 1785 it has been Unitarian. The story of the development is an interesting one, and there were exciting times in the first forty years of the 19th century, when feeling between Trinitarians and Unitarians was exceedingly bitter. Coleridge visited Stannington soliciting subscriptions for *The Watchman;* finding his way back to Sheffield in the dark, he inquired at a cottage,

> and on lifting up the latch beheld a tall old hag, whose soul-gelding ugliness would chill to eternal chastity a cantharidized Satyr. However, an angel of light could not have been more civil, and she sent her son to conduct me home.

Miss M. V. Woodgate's *Jacqueline Pascal and Her Brother* (Dublin: Browne & Nolan, 7s. 6d.) is one of the most fascinating books we have read this quarter; in fact, we found it quite impossible to lay it down. Jacqueline was only 36 when she died, and Blaise 38; to him she meant much, and their lives should never be studied apart from each other. Both possessed gifts in abundance; perhaps both were pathological cases; certainly both might in happier circumstances have made greater contributions to the Church and to mankind. Miss Woodgate had a difficult task in that she had to laud the Pascals without appearing to criticize the Church which dealt with them so harshly; she tries to do it by suggesting that the Post-Royalists were

> so deeply tinged with Calvinism as to make them a very definite danger to the Church. Errors about predestination, definite teaching that Christ did not die for all, emphasis on sudden conversion, and most unorthodox views on the question of grace were . . . woven very closely into the whole foundation of their lives, and produced a sort of niggardliness of spirit wholly out of accord with the great spirit of Catholicism.

Tell it not in Gath, but the fact is that we have been bored with much of *Elizabeth Ham by Herself, 1783-1820* (Faber, 10s. 6d.). Mr. Eric Gillett, who introduces the autobiography in some entertaining pages, compares Elizabeth with Marjorie (not the way she spelt it?) Kempe, Fanny Burney, Harriette Wilson, and Caroline Fox, but the comparison is both dangerous and presumptuous. Elizabeth began to write her autobiography when she was 66, and we cannot but wonder how different it would have been had it been written when the events were fresh in her memory. Born of respectable parents in Dorset, and living for some years in Ireland, she spent her time in the home when she was not flirting at parties. She did not "land" a husband, and, her father's fortunes failing, had an unhappy time

as a dependent and a governess. In spirit, however, she was not dependent and even became a Unitarian, which required more courage than it did to write a novel or an *Infant's Grammar*. We see George III and his family at Weymouth, obtain glimpses of military life in Ireland, learn how the course of true love failed to run smooth, and in general come to sympathize with the lot of the nineteenth century spinster.

Mr. Gillett shirks his duties as an editor. His notes are very sparing, and not always correct, and (p. 12) he passes on to his readers the primary details of research. Fancy an editor saying he would "like to know" whether his subject's "great poem" was ever published, and wondering what the reviewers said about her novel! It was his business to tell us.

We should have thought it impossible to re-tell the story of Lord Shaftesbury's life and work in a way that was sprightly and even captivating, but Miss Florence Higham's *Lord Shaftesbury* (S.C.M., 6s.) is eminently successful, and not the less so because she writes with the fervour which springs from religious faith. Shaftesbury did patronize, but he cared for people and worked for them; his religion was narrow, but it was real; and he is an illustration for all time of what one man can accomplish if he believes he can draw on the might and power of God.

Mr. Maurice Headlam's *Bishop and Friend* (Macdonald, 18s.—for 170 pages!) is the well-written life of Nugent Hicks, Bishop of Lincoln, who died in 1942. There is a little too much "old school tie" about it, and Mr. Headlam's habit of using "our" when he means the Church of England is disconcerting, though it is one of the signs that he is neither so tolerant nor so well informed as his subject—Dr. C. H. Dodd will be surprised to learn he is a distinguished *Methodist* scholar! But, if we may use the nickname which clung to him, "Bumbo" comes alive in his pages, and for this much may be forgiven. Head of the School at Harrow, Scholar of Balliol, Dean of Keble, Principal of Cheshunt College when it became Anglican, Vicar of Brighton, Bishop of Gibraltar, then of Lincoln, Nugent Hicks lived a full and active—indeed too active—life, for he would have done more had he tried to do less. Life for him was a continual rush, and the fact that he made friends easily and was a good mixer added to his temptations: much of his time—and four pages of this book—was given to Masonry, and we hope Masons will forgive us in thinking that this was a superfluity. Hicks's *The Fullness of Sacrifice* stands alone to suggest the contribution he might have made to theological learning had he had the time, and two of the Appendixes to this book show how skilled he was in leadership: the first a paper on "The Training of the Ministry", is still timely and important; the second is a pastoral letter dictated just before his death. Nugent Hicks had many gifts, and he gave them in friendship.

Mrs. Ethel Archibald Johnston has competently performed a filial duty in writing the biography of her father, *George Hamilton Archibald, Crusader for Youth* (R.E.P., 5s.). The early chapters, describing Archibald's youth in Nova Scotia, are full of interest, and then we come to the services Archibald rendered to religious education, not only in England, but, *via* Westhill, throughout the world. His achievement was all the more remarkable in that he had no training of the academic kind; he succeeded because what he had to say about the graded school was so timely. All Westhillians will welcome Mrs. Johnston's book, and it should be read by all who have to do with Sunday Schools and with youth training.

It would do Free Churchmen good to read *Godfrey Callaway, Missionary in Kaffraria, 1892-1942: His Life and Writings* (S.P.C.K., 10s. 6d.). They would no doubt be irritated by the way he speaks of "The Religious Life" as if only those "professed" could live such a life, and by such sentences as

these with their suggestion that Wesleyans and such like do not belong to "the church":

> She married a man who owns a little farm in Natal, but he himself is a Wesleyan and there is no church of ours in the neighbourhood of the farm. The mother is so determined that her children should be brought up in the faith of the Church that she sends them all this way (a three days' journey).

But the devotion and self-sacrifice of the writer, no less than his skill in describing nature or individuals, will win their way, so that the reader will say of his book as he said of Robert Moffat's *Missionary Labours in South Africa:*

> There is in parts somewhat of the stilted phraseology of the religious party to which he belonged, but that is only a surface blemish. . . . Not only are his experiences and adventures of absorbing interest, but, it is so wonderful to trace the way in which his moral influence gradually disarms and conquers the wild and savage chiefs. It is a triumph of grace and very inspiring.

Exactly. Father Callaway belongs to the S.S.J.E., and this volume is made up of writings taken from the *Cowley Evangelist,* the monthly journal of the Society.

In **The Man India Loved* (Lutterworth Press, 4s. 6d.) Mr. John S. Hoyland has put into words the tributes of twenty-five Indians to C. F. Andrews. Men and women, young and old, of many castes and callings, all tell of what Andrews did for them and for India. All missionaries and ministers, and as many young Christians as possible, should read these pages, which testify to the range of influence of one man, a man so devoted that he deserved the name based on his initials, "Christ's Faithful Apostle".

We hope we shall not be accused of lack of sympathy with missionaries of the Heart of Africa Mission when we say we found Mr. Norman Grubb's history of the Mission, *Christ in Congo Forests* (Lutterworth Press, 7s. 6d.), "hard going". All the time the desire to admire the heroism and devotion of men and women, black and white, is disturbed by unctuous language, mechanical ways of speaking of the Bible, attacks on modernism, and adulation of "Mr. Studd". Studd's faith and works are sufficient in themselves without any "bush", as indeed Mr. Grubb himself has abundantly shown, while there is sufficient in this record to make him doubt some of the positions he so dogmatically affirms: the account of the leper institution which ends the volume shows how, in spite of themselves, organizations have to adapt themselves to circumstances.

Two books on China which should be read together—Dr. Sun Fo's *China Looks Forward* (Allen & Unwin, 12s. 6d.) and Mr. and Mrs. Lattimore's *The Making of Modern China* (Allen & Unwin, 8s. 6d.). Dr. Sun, a son of Dr. Sun Yat Sen, has played an active part in Chungking recently; the Americans, Mr. and Mrs. Lattimore, have lived many years in the East and written much about it, and Mr. Lattimore has been one of General Chiang Kai-shek's advisers. What can we learn from them about China's future—immediately and in the more distant years? Is the Generalissimo to fall soon, as America expected last year, or will he, in spite of himself, become more and more of a Dictator? Dr. Sun has little doubt that China will follow the development outlined by his distinguished parent—that Dictatorship, succeeded by a period of Political or Party Tutelage (the present rule of the Kuomintang), will in time become Constitutional Democracy. He has immense belief not only in "the sublime sagacity of our ancestors", but in his people's power to secure the three freedoms—from foreign slavery,

political tyranny, and economic exploitation—through a system which is neither capitalism nor communism, but socialism. The volume, which consists of speeches and articles, has informing pages about the drafting of China's constitution and about economic and educational planning, though its references to "students of Oxford and Cambridge" who "even took mass oaths never to fight for king and country" suggest its weakness when Dr. Sun looks further afield.

The second book we handed to one who knows modern China well, and received the comment, "There's a lot left out". Naturally, for the authors have only 100 pages in which to cover the long history of China to the Revolution, and then another 100 in which to summarize the last thirty years. Useful maps and a historical chart help, but it would have been better to give all the space to the modern period. The chapter on "Peace and the Future", in which it is asked whether China will be able to establish democratic government, to avoid civil war, and to co-operate with other countries, is the most serviceable. Mr. Lattimore seems to have revised his opinion of Sun Yat Sen, and he has queer ideas about missionaries (pp. 26 and 111), in the course of which is this strange sentence:

> A curious symbol of this change from one historical period to another is the fact that the first English missionary to China was not only a Protestant but a Noncomformist [*sic*], that is to say, one who did not accept the authority of the established Church of England, which at the beginning of the 19th century was quite a serious matter.

In *A Maker of Modern China* (Carey Press, 5s.) the Rev. A. J. Garnier tells of the work of Timothy Richard and of its influence on the China of today.

We have often told of visiting a group of English children in the State of Virginia; the youngest of them five months old, the eldest nearly 13, they were taken across the Atlantic by the two young ladies who had charge of them, most of their parents being in India or the Far East. *The Young Ambassadors* (Dakers, 12s. 6d.), written by Miss Angela Pelham, the eldest child, now in her 18th year, is a vivid description, in the form of letters written to her father and mother in India, of the journeys and of the life of the children in American surroundings. From our own experience, and from seeing these and many other children in the United States, we can say that these moving pages register real experience; only twice did we feel they had been touched up—the "going too far" reference on p. 160, and that to boys who might "come back to England and think her Cricket 'Dumb' ". The book is an achievement as remarkable as that of the leaders of the enterprise. We wish the names of the Sponsors had not been concealed, and the town's name disguised: they deserve all praise for the welcome and help they gave to our young ambassadors.

Somebody, it is to be hoped, will "get it in the neck" for sending Sir William Beveridge's *The Price of Peace* (Pilot Press, 6s.) out into the world in its present state. For a book which is the crown of Sir William's plan for a new world, it will certainly bring the comment that reform, like charity, should begin at home. There are misprints on at least ten of its hundred pages; indeed, nobody seems to have troubled to read the proofs. Sir William examines the causes of war, six in number ("the alleged pugnacity of mankind is a myth"; "economic conditions have not in recent times been a cause of major wars; and the attribution of war to particular economic institutions, such as capitalism or socialism" is baseless); he then discusses "false trails to peace", and rejects as insufficient various schemes of world organization such as federalism. His positive conclusion is thus stated:

> Acceptance and enforcement of compulsory arbitration is the way of escape from the federalist dilemma. World-peace cannot be ensured by regional federations, since these by their nature are not world-wide. World-peace cannot in the foreseeable future be ensured by world-federation, since this is impossible till all the nations of the world have become experienced democracies. But world-peace can be obtained if the nations are prepared to accept arbitration in place of war as the final determinant of all disputes.

Sir William makes an acute analysis of the Dumbarton Oaks proposals, in which he pertinently remarks:

> How can the Great Powers give confidence that they will act in accord with the principles laid down at Dumbarton Oaks? The answer is that they can give this confidence not by their professions but by their acts. Not by signing Atlantic Charters and making general declarations of sovereign equality of all nations, but by accepting equality in practice, can the Great Powers convince the world of their good faith.

Miss Gertrude Williams's *The Price of Social Security* (Kegan Paul, 12s. 6d.) in the excellent "International Library of Sociology and Social Reconstruction" was written before the passing of the Education Act. There have been other changes, too, but they do not make her very readable—and very human—study out of date, though a better title for it might have been found. Here are its chapters: Labour Mobility and Imperfect Competition; The Increase in Rigidity; Experiments in Increasing Mobility; Labour Control in War-time; Labour Control in Germany and Russia; Occupational Distribution after the War. No minister in an industrial area should fail to read this book, and it should be compulsory reading for every candidate at the Election. P. 102 has a misprint.

We wish more commercial enterprises would issue such informing statements as *Industrial Record, 1919-1939* (Pitman, 8s. 6d.), a survey of the activities of Cadbury Bros., Bournville. Illustrated by many comparative charts, the volume shows the changes the years have brought in organization and management; technical processes and factory development; marketing and prices; distribution; recruitment, education, and promotion; welfare and social security; and export and overseas factories. The outsider will find the survey studded with interesting facts: distribution and selling costs, *e.g.*, are 45 per cent of the total, materials and production accounting for 55 per cent; in its social security scheme the Company in 1939 paid 8s. a week, the employee 6s. 6d., as against the Beveridge scheme's 3s. 3d. and 4s. 3d., and the White Paper's 3s. 1d. and 3s. 10d. The student of social problems and economics can ponder these pages many hours with advantage, and no M.P. ought to pass them by.

Our Economic Problems and Their Solution (Allen & Unwin, 8s. 6d.) is a rearranged part of Dr. J. D. Unwin's *Hopousia*, which appeared in 1940, four years after the author's death. Unwin makes a scathing attack upon our economic system, showing the fallacies in its methods of commodity-exchange, and then outlines his own method, which he claims would solve our problems. What that method is may best be seen by quoting one of his illustrations:

> . . . each merchantman would be owned by seamen, subject to no control except that of performing their economic function. The crews of merchantmen would be grouped in a Merchant Seamen's Gild, and there is no reason why there should not be a sub-gild for each ship. When a gild wanted a new ship, whatever her size and speed, whatever her character and cost, she would be built by the Shipbuilders' Gild;

the money that expressed her exchange-value would be issued to her purchasers by the Bankers' Gild, provided that the Bankers' Gild were satisfied that the money would be repaid in future. Each ship would be say, a ten year ship, a fifteen year ship, or a twenty year ship; each year the gild that bought her would be required to pay, out of the money it received in return for services rendered, a sum equal to the exchange-value of the ship divided by the estimated length of her life. When she had been paid for she would be broken up and a new one delivered in her place.

Under such conditions the situation that now exists in our ship-building industry could not possibly arise.

Miss Elizabeth Macadam's *The Social Servant in the Making* (Allen & Unwin, 6s.) does for today what her book, *The Equipment of the Social Worker*, did for students a generation ago. Its review of the opportunities of training for the Social Services is invaluable—and almost indispensable, for we know no other place where the information it contains is accessible.

Two useful books have been published by the Oxford Press for the guidance of relief workers abroad. *Nutrition and Relief Work* (5s.) has been prepared by a group of experts: it tells of food values; of how to survey needs and perceive signs of malnutrition (giving suggested forms for reports on surveys); and of European food habits. There are also lists of currencies and weights and measures, and a glossary. *Malnutrition* (2s. 6d.), by Norah Curtis and Cyril Gilbey, is a little book the value of which is out of all proportion to its size. It tells of Quaker relief in Austria, 1919-24, and Spain, 1936-39, and provides information which should be studied by all called upon to do relief work in Europe this year. Children, the aged, and students were classes specially served, and it is surprising how many aspects of the problem had to be considered—transportation of supplies, pilfering, administration, *etc.* Much can be learnt from this account of the magnificent service of the Friends.

Above All Nations (Gollancz, 2s. 6d.) is a compilation of "Acts of kindness done to enemies, in the present war, by men of many nations", made by George Catlin, Vera Brittain, and Sheila Hodges. Here we have glimpses of a common humanity which transcends nationality, a common humanity on which all hopes for building a new world must be rested.

While Prof. J. A. Veraart's *Holland* (Macdonald, 5s.) is helpful, it might have been more so had there been a map, and had not a good deal of knowledge in the reader been presumed. Prof. Veraart, Prof. G. N. Clark reminds us, is a Catholic, and that fact is sometimes obvious, but the survey of the history of the last three centuries is well done. More might have been made of the religious connection between Holland and Britain: did Prof. Veraart, we found ourselves asking, ever read *The England and Holland of the Pilgrims*? He gives no credit to the Pilgrims in the succession which leads to the American Declaration of Independence. Anxiety not to offend his hosts no doubt was responsible for lack of reference to the Dutch in South Africa, but there is an interesting picture of the Holland of the future.

Prof. A. L. Burt had written several volumes on the history of Canada before writing his *ad hoc A Short History of Canada for Americans* (Oxford & Minnesota Univ. Presses, 12s.). Canadian born, and now Professor of History in the University of Minnesota, Mr. Burt has many qualifications for this special task, and his well-written and adequately-illustrated survey is, we rejoice to know, already winning its way in the United States, where amazingly little is known of the history of the Dominion or of its present political and economic life. We have little but praise for the book, but we

must point out that Prof. Burt has some peculiar notions about the Roman Catholics being "generations ahead of the Protestants in attempting to convert the benighted heathen". Remembering that the Pilgrims of 1620 stated that the spread of the Gospel was one of the purposes of their journey, that John Robinson regretted that Indians had been killed before he had heard of conversions, and that there was a man called John Eliot, Prof. Burt's statement is hard to understand. A "beseiged" on p. 99 has escaped a second edition revision, and in the last paragraph there is a sad fall from grace—"will" for "shall". But these and other minor criticisms are small blemishes on a fine piece of work.

Vol. XXI of *Essays By Divers Hands* (Oxford Press, 9s. 6d.), the "Transactions of the Royal Society of Literature", gave us a very pleasant evening. Mr. Walter de la Mare's Introduction discusses the nature and purpose of the lecture, and seven admirable specimens follow—Dr. H. V. Routh's "Basic English and the Problems of a World-Language", Lord Dunsany's "Among the Ruins", Dr. F. S. Boas's Centenary Review of "Orion Horne", Mr. Laurence Housman's "Fame *versus* Fashion in Literature", Mr. Clifford Bax's "Style and Fashion in Literature", Dr. V. de Sola Pinto's "Shakespeare and the Dictators", and Dr. Joseph Bard's "Tradition and Experiment".

Mr. Eric Crozier's English adaptation of Henri Gheon's Nativity Play, *Christmas in the Market-Place* (Muller, 5s.), has already been performed by the Pilgrim Players of Canterbury. On Christmas Eve, in the market-place of a country town, a family of strolling gipsy players, five in number, improvise the nativity story for all who care to watch. It is well done, and should be both educative and moving.

Mr. Gordon Bottomley's comedy, *Kate Kennedy* (Constable, 3s. 6d.), has also been produced by the Pilgrim Players. It reads so well that we should very much like to see it: Kate is indeed a bewitching little devil, of the type of Barrie's Babbie, and her Alexander would no doubt have a lively time.

Mr. Derrick Cuthbert's *The Mystery at Summerhill Farm* (Ludgate Circus House, 2s. 6d.) is a play in three acts; it is quite exciting to read, and we should like to see how Methodist Youths "put it across". EDITOR.

Canon Patrick C. A. Carnegy, the writer of *Our Fellowship in the Gospel* (S.P.C.K., 3s.) has had a wide experience as Missioner in the Wakefield diocese, and here he sets forth, with persuasiveness and catholicity of temper, the nature and the scope of Evangelism within the contemporary world situation. He would have us be on our guard lest "in our desire to show that the Church is abreast of the times, we keep silence about those things which are of the very essence of the Gospel both for the individual and for Society". The book is to be commended to all preachers.

The Bishop of London's Lent Book, *The Friendship of Christ* (Longmans, 2s. 6d.), by Canon Charles Smyth, is described as a devotional study, but it may also be of value as an anthology of friendship. The writer, whose knowledge of the literature of friendship seems almost encyclopædic, believes that he is the first to attempt to relate an analysis of human friendship to the definition of the friendship of Christ. He seeks to answer the question: What did our Lord mean when He called us His "friends"? There is a misprint on p. 20.

The Archbishop of Canterbury's Lent Book, *Living Worship* (Eyre & Spottiswoode, 4s. 6d.), the work of the Rev. David G. Peck, is a stimulating volume. The writer presents us with a philosophy of worship which directly challenges the spirit of an age in which the domination of secular

materialism has led to the loss of the sense of wholeness of life, and has issued finally in the brutalizing of man and of society. The divorce between worship and life has been disastrous for both, and the great problem of our time is the reconciliation of the two within a living whole. An age which has sought to emancipate itself from the fetters of Christian belief and discipline has ended in death and disillusionment, and the primary need is for a renewed consciousness that within worship is the recovery of the divine order of life which has been broken by sin. The book is worth careful study. There seems to be a line missing at p. 31.

E. J. PRICE.

Mr. Francis L. Wheeler's *What Do Christians Believe?* (Skeffingtons, 5s.), a volume of "The New World Outlook" series, is strangely reminiscent of the old. It seeks, rightly enough, to state the historic faith of Christian people, and in doing that has much merit in its clarity and easy style. But the outlook is so parochially Anglican, the vision so confined, that I am doubtful about the final usefulness of the book inside or outside that communion. Thus the Free Churches are completely ignored, and it is asserted that the fellowship of the apostles was expressed in the ministry of bishops, priests, and deacons. Honesty forbids that the road into the new world should start from there! JOHN MARSH.

Mr. C. A. Richardson's *Strategy of Living* (Harrap, 5s.) is an application to the art of living of a philosophy which the author has worked out elsewhere. If the aim or true end of life is happiness, that can only be so when happiness is given a spiritual form, as the harmonious fulfilment of man's nature. This seems to be what the author means. Taking this as the aim of human existence, there follow chapters on Religion, Value and Morals, and the practical questions of personal and social relations which confront us daily. Much that Mr. Richardson has to say is to the point, and his view is one of sound judgment. Where the field is so wide there is room for difference of opinion, and the author is not too dogmatic. But a man with he average modest gift for philosophy will not find his way easily in the book. He will be repaid if he perseveres.

In *Saint under Sail* (Burns, Oates, 5s.) the Rev. George Burns, S.J., tells again the wonderful story of Francis Xavier. It is one of those missionary stories which is ever fresh. Xavier's spiritual self-training, his journeys, his courage and selflessness are recorded in these pages with a glow of enthusiasm. The narrative is a little jerky, and now and then is too much like Catholic propaganda. Xavier was something bigger than that: he belongs to all the Churches. A. T. S. JAMES.

NEW EDITIONS.

MR. CHRISTOPHER DAWSON'S *The Spirit of the Oxford Movement* (Sheed & Ward, 5s.), first published in 1933, has gone to a 4th impression. We are glad to see a new edition of Sir Reginald Coupland's *Wilberforce* (Collins, 12s. 6d.), one of the best biographies of our generation, and to note that F. L. Brayne's *Socrates in an Indian Village* (Oxford Press, 2s. 6d.) has gone to a 6th edition in 14 years. *Britain and the Independence of Latin America, 1812-30,* published in 1938, consisted of two volumes of Foreign Office documents, edited by Prof. C. K. Webster. The Introduction to the volumes is now reprinted under the same title (Oxford Press, 4s.). Mr. Lionel Curtis's *World War, Its Cause and Cure* (Oxford Press, 7s. 6d.) incorporates the four pamphlets, *Decision, Action, Faith and Works,* and *The Way to Peace,* which we have already commended to our readers. Mr. Curtis argues that no single democracy is strong enough to protect its freedom and to prevent attacks upon it, and therefore the democracies can establish security for themselves only by combining their plans and powers of defence in one common authority or union.

LECTURES, PAMPHLETS, *ETC.*

The Open Secret (S.C.M., 1s. 3d.) contains the six meditations broadcast by the Rev. Eric Fenn in Holy Week. The Archbishop of York's *The Christian Churches and International Peace* (S.C.M., 1s.) is the Burge Memorial Lecture. We are glad to notice its candour about the Vatican. The satisfaction we felt in the appointment of Mr. E. L. Woodward to succeed Sir Alfred Zimmern as Montague Burton Professor of International Relations at Oxford was confirmed by his admirable "Inaugural", *The Study of International Relations at a University* (Oxford Press, 2s.), two extracts from which will be found under "Worth Noting". We look to British Academy papers to show how appreciations ought to be written, and Dr. R. H. Tawney's *Beatrice Webb, 1858-1943* (Oxford Press, 3s. 6d.) satisfies this requirement. We are glad to see the emphasis on the human side of Mrs. Webb: we first heard her speak—on the Minority Report of the Poor Law Commission—in 1909, and have always carried in our minds the picture of a woman as beautiful as she was efficient. Prof. F. M. Stenton's tribute, *Sir Allen Mawer* (Oxford Press, 1s. 6d.) is deftly done. *The Study of St. Athanasius* (Oxford Press, 2s.) is Dr. F. L. Cross's Inaugural on becoming Lady Margaret Prof. of Divinity. Mr. W. H. Marwick's *The Social and Political Witness of Christianity* (Friends' House, 9d.) is a useful historical summary. *World Citizenship* (Lindsey Press, 9d.) is a "study guide" prepared by the English Committee of the International Religious Fellowship. *Religious Freedom in Orthodox, Moslem, and Roman Catholic Europe* is Pt. IV of "Europe in Transition", the Rev. Alex. McLeish's valuable war-time survey (*World Dominion*, 1s.). Mr. A. W. H. James's *How Parliament Works* (Signpost Press, 6d.) is by one who has been in the House of Commons since 1931. Prof. T. E. Jessop's *Reason and Religion—A Plea for a Rational Faith* (Union of Modern Free Churchmen, 6d.) is an essay well deserving of study.

PERIODICAL PUBLICATIONS

London Quarterly and Holborn (April). The late Dr. Garvie is represented by a characteristic article, "Christian Theology and Christian Society". Dr. A. W. Harrison's survey, "The Plans for English Education Tomorrow", is very useful, and the Rev. Harry Escott has wise things to say in "Religious Drama and Reconstruction". The Rev. F. C. Gill dazzles us by referring to the "quiet splendour" of *Madame Bovary*.

Baptist Quarterly (Jan.-Apl.). The Rev. E. A. Payne is breathing new life into this journal, and his Editorial Notes are welcome and vigorous. Prof. H. H. Rowley writes on "The Origin and Meaning of Baptism", the Rev. L. H. Jenkins concludes that Jesus was not a carpenter, but a hired servant, and the Rev. R. L. Child discusses, with an unhappy excursus in support of clerical dress, "The Christian Pastor". The late Dr. F. Mott Harrison's subject is "The Portraiture of John Bunyan", Dr. Rushbrooke's "European Baptist Reconstruction", and the Rev. C. H. Cleal further elucidates the views of factory workers.

Hibbert Journal (April). It seems a pity that at this late hour in the history of the war the *Hibbert* has to appear half-yearly instead of quarterly. The present issue contains many short articles, among the contributors being the Dean of St. Paul's, Mr. J. W. Robertson Scott, and Prof. H. L. Stewart. The Rev. Leslie Belton's "The Implications of Telepathy" is informing, and Sir Wyndham Deedes's "Reconciliation in Palestine", a reply to Mr. E. B. Castle, ought to be read. Dr. Mellone surveys recent philosophical and theological literature, and the Editor and Principal John Murray continue their aphorisms and give "food for thought".

Modern Churchman (March). See Editorial Notes. In addition to the articles there mentioned, we have Sir Stafford Cripps's "A Time for Greatness", the Rev. C. F. Russell's "Forgiveness Analysed", and Mr. R. A. Smith's "The Religious Significance of Eddington".

Church Quarterly (April). The Editor opens with "The Seed of Abraham", and there follow Dr. Wilhelm Schenk's "The Religion of the Spirit in 17th Century England", Dr. A. L. Drummond's "Fiction and the Oxford Movement", and the Rev. A. W. Ballard's "F. D. Maurice".

Friends' Quarterly Examiner (Fourth Month). A poem by Laurence Binyon, appreciations of Sir Arthur Eddington, and three articles, are conspicuous in this issue—Prof. H. G. Wood's "Rendel Harris as Letter Writer", Dr. G. F. Nuttall's "The Personality of Richard Baxter", and Mr. F. J. Gillman's "Friends and Hymn Singing".

Expository Times (Mar.-May). The Rev. G. O. Griffiths's "The Apocalyptic Note in *Romans*", and the Rev. R. W. Thomson's "Modern Poetry and the Preacher" are of interest (March). In the April issue Dr. J. M. Shaw's "The Place of Theology in a University" and the Bishop of Derby's "The Divine Healer" deserve attention, and in May Principal Fulton's "Tragic Drama and the Problem of Evil".

Evangelical Quarterly (April). Dr. Robert Menzies discusses "The Apocalyptic Note in Modern Preaching", the Rev. J. W. Wenham "Does Incarnation involve fallibility?" Dr. E. A. Smith "Kierkegaard and Dogmatic Theology", and Dr. A. M. Renwick "The Position and Prospects of Protestantism in the Post-War World". Dr. Beelaerts van Blokland tells of the Dutch Reformed Church at War.

International Review of Missions (April). A varied and interesting number, in which we began at the end, with Dr. McKenzie's review of recent books on India, the Editor's "At the Home Base of the Swedish Missions", and Bishop Whitehead's appreciation of Bishop Azariah. Two articles deal with China, and two with Malaya. At a time when recruits are urgently needed, Miss Dorothy J. Stewart's "The Missionary Motive Today" is important.

World Dominion (March-Apl.). Judge Chenchiah's "Asramas and the New World Order", Mr. Joachim Fischer's "Torture Chamber Europe", the Rev. F. Balchin's "What the Chinese are Talking About", and the Rev. E. W. Burt's "Timothy Richard and the New China" are the main articles. (May-June). Dr. Cochrane's "Inter-Racial Contact" and the Rev. A. McLellan's "China since 1937" are outstanding.

Harvard Theological Review (January). Two learned articles, the second also provocative, are Prof. H. H. Rowley's "The Nature of Prophecy in the Light of Recent Study", and Dr. M. S. Enslin's "The Atoning Work of Christ in the *N.T.*".

Religion and Life (Spring). On 1st May, when we were eagerly awaiting news that the fighting in Europe was over, this issue arrived soaked through immersion in the sea, its pages stained by the red of the cover. Nevertheless, it is a good number, with articles by Drs. John Pitts, Lynn Harold Hough, Geo. A. Coe, David E. Roberts, and many others. Dr. Edgar S. Brightman writes on "A Personalist View of Human Nature", Dr. W. Russell Bowie shows how Browning speaks to our need today, and Dr. L. Wendell Fifield discusses recent novels.

Anglican Theological Review (January). Three good articles are M. S. Enslin's "The Pontic Mouse", R. C. Denton's "The *O.T.* and a Theology for Today", and R. C. Miller's "Empirical Method and Its Critics". Prof. J. T. McNeill's Inaugural at Union Seminary is on "What is the Value of the Study of Church History for the Minister?" The Rev. L. W. Barton claims that freedom is the mark of Anglicanism.

The Review of Religion (March). A learned number, with 50 pp. of reviews, and these articles: Annie Teixeira-Barbaro, "The Origins of the Goddesses in the Religion of the Rig-Veda"; a translation of Gregory of Tathev against the Manichees (14th century); H. Heath Bawden, "Scientific Wish-Thinking"; and Theodor H. Gaster, "Divine Kingship in the Ancient Near East".

The Yale Review (Winter). Mr. Alvin Johnson's review of *Bernard Baruch* is an example of all a review should not be, and we cannot see why the article "Belief in a Future Life" finds a place. Otherwise the issue is up to standard, with Prof. E. V. Rostow's "American Security and Foreign Economic Policy" outstanding. We confess, however, that the story, *St. Ursula*, had no meaning for us!

ALSO RECEIVED.

News. Livingstone House. 1s. "The 'New Advance' in Pictures".

OWEN BARFIELD. *Romanticism Comes of Age*. Anthroposophical Publishing Co. 8s. 6d. A collection of papers by one who has come to believe that "anthroposophy is nothing less than Romanticism grown up".

GORDON BLACKTOP. *Per Ardua ad Astra*. S.P.C.K. 4s. Addresses to Airmen.

W. A. THOMSON. *God's Peace Plan*. Pickering. 3s.

WILLIAM PALMER LADD. *Prayer Book Interleaves*. Oxford Press. 8s. 6d. "Some Reflections on how the Book of Common Prayer might be made more influential in our English-speaking world".

LAWSON PERRY. *Christian Ethics and the Use of Force*. Leominster: Orphans' Press. 2s. Only on the 40th of its 60 pp. do we come to the Christian religion!

V. H. MOTTRAM. *The Physical Basis of Personality*. Pelican Book. 9d.